The whole

PROPHECIE OF DANIEL EXPLAINED,

By a PARAPHRASE, ANALYSIS and briefe COMMENT:

Wherein the severall Visions shewed to the Prophet, are clearly Interpreted, and the Application thereof vindicated against dissenting Opinions.

By Ephraim Huit *sometime Preacher at* Roxall *in Warwickshire, now Pastor to the Church at* Windsor *in* New-England.

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TO THE

RIGHT HONOURABLE

THE LADIE

KATHERINE BROOKE:

Dowager to the Right Honourable *Robert* Lord *Brook*, Baron of *Beuchampſ-court*.

Right Honourable,

THe Authour of this book had long ſince intended the Dedication therof to your dear husband and our noble Lord, now in heaven; who after peruſall of the copy, was ſo far affected with it, that if money could have procured its freedom it had not lain ſo long under the power of an hard Maſter, who though he had a good round ſumme with it, yet hath made it ſerve almoſt a double Apprentiſhip: And indeed ſuch was the iniquity and injurioufneſſe of thoſe times, that few workes of this nature were ſuffered to ſee the light, eſpecially if they ſpake any thing freely of thoſe opinions which were ſo much diſliked, and cried downe by the Prelaticall party, as this doth, concerning the glorious calling, and

conversion of the Jews, which was a principall objection made against it. But the Lord in mercy having sent us a Parliament, whose first study, and care was to relieve the oppressed, and release the imprisoned; this also hath at length obtained its Manumission (principally by the endeavours, and favour of that truly Noble and Heroicall Patriot the Earle of Manchester) *and is now come abroad into the world, and as we hope will prove very serviceable. The Prophecie it selfe, is in many places very abstruse, and the Authour in his exposition hath shewed much industry, and solidity of judgement in searching out the meaning of the Spirit, and in enucleating such difficulties as he met with in the Text, which we hope will give good satisfaction to all that read it. Had himselfe been present (who by the Tyranny of the Prelaticall party, was diverse years since driven into New-England) we presume that he would have chosen none other but your Ladiship, to dedicate these his labours unto, the rather considering what right that most Honourable Lord, now a Saint in heaven, had unto them. And therefore not onely in that respect, but also in regard of our Relations and engagements to your Ladiship we have presumed to make you the Patroneſſe hereof, which if your Ladiship please to accept of, we have our desires, and shall account it a favour to be esteemed,*

Madam we are,

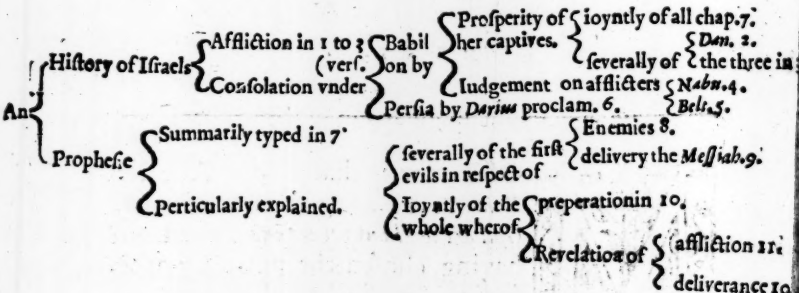
Your Ladiships humble servants, Simeon Ash,
Samuel Clarke,
Will. Overton.

THE PROPHECY OF DANIEL EXPLAINED BY A PARAPHRASE, ANALISIS AND BREIFE COMMENT.

MOST true is that of our Apostle *Rom.* 11.29. *The gifts and callings of God are without repentance.* The Lord having chosen the posterity of *Abraham* (by *Israel* his Nephew) to be a peculiar Inheritance established with them a covenant of holines, of happinesse, which though they did often violate, and in violating had the quarrell of the Lords Covenant returned, with vengeance infurious rebukes: yet did their Remainder continue the beloved of the Lord, at least for the fathers sake, and their faithlessnesse made not the faith God of none effect; still the Lord had them in his thoughts of peace. Wherein however other holy Prophets have not beene silent, yet none so fully as our Prophet, renowned for wise-

dome and depthes in divine miſteries, who beſtoweth himſelfe wholly therein, diſcovering the many puſhes and aſſaults his people ſuffered, under the tiranny of the abominable Inſidells, and with all the Lords conſtant providence for the preſerva. tion in, and deliverance out, of all their Tryalls;

The whole Prophecy containing a diſcovery of Iſrael, Tryalls under, and triumph over, the foure perſecuting ſtates of the world, conſiſts of



For the clearer inſight into the Prophecy. Conſider the *Author*, 2 *Time*, 3 *Tongue*, 4 *ſtile*: The Author or penman is *Daniel* of the Tribe of *Iudah*, as appeareth:

Firſt, by the Title the ſame ſpirit that directed and inſpired the whole viſion, directed alſo the Title, for *holy Penmen wrote, and ſpake as they were inſpired by the holy Ghoſt*: 2. *Pet.* 1.21

Secondly, by *Daniells* modeſty in his owne praiſes, which a ſtranger would extoll to the higheſt, but

but he speaketh of them so retiredly, so sparingly that all may see the Penman acted his owne part as 2 Cap. 30.

Thirdly the Testimony of our Lord, *Mat.* 24. 15. who citing part of the 9. Cap. doth ascribe it unto *Daniel*, and no other either Prophet or holy man.

2 The time, wherein this Prophecy was written, was about the 8th yeare of the Raigne of *Iehoiakim*, for being carried Captive in the third yeare of his Raigne he was trayned up three yeares in *Nebuchadnezzars* Court, and two yeares after he interpreted the Kings dreame, from which time the history of the Iews is continued.

3 The Language is partly Caldea, and partly Hebrew from the 4th verse of the 2. to the 7. Chap. is written in the Siriaque tongue all the rest in the Hebrew, the which doubtlesse was for speciall Reason: first that Babylon, might never forget the wonders, wrought by the mighty God, nor the Innocency, and zeale of his people. Secondly that Babylon might remaine inexcusable, Remayning filthy still, though the Lords people and Prophets had indeavoured to cure her: *Ier.* 51. 9. The rest in Hebrew, 1 To conceale holy Misteries from profane minds, who would trample underfoote, the precious knowledge of divine things, *Mat.* 7. 6. 2 That Babylon might not know the Triumph, that the Iewes their vassalls were to have over them, and the rest of the Oppressors of their nation, for which cause *Daniel* is more sparing in handling the Persian state, 2. 39. which was to take the kingdome from Babylon, then of any other of the mettals, least Babylon exaspera-

ted thereby, should vex the Iewes the more, as being over maliapert over their Lords the Caldeans.

4 The Phrase and stile is of a divine maiesty, yet retired as beseemeth the spirit of Prophecy, and the depth of that divine wisedome, wherewith *Daniel* was indued: For the expressing whereof obserue a second difficulty of this booke, Naturall, Accidental. First natural in respect of the profound misteries there handled, as of the *Messiah*, and calling of the Iewes: Secondly, In respect of computation of times in termes of ambiguous sense: Thirdly, In respect of the sealing up of things in grosse without particular interpretation: Cap. 12. 4, 9. *v.*

Secondly, accidentall through our Ignorance of Customes, Hebraismes: Secondly, our adhearence to profane historyes, whereto wee assay to bring *Daniels* meaning; Thirdly, our poverty of old Records.

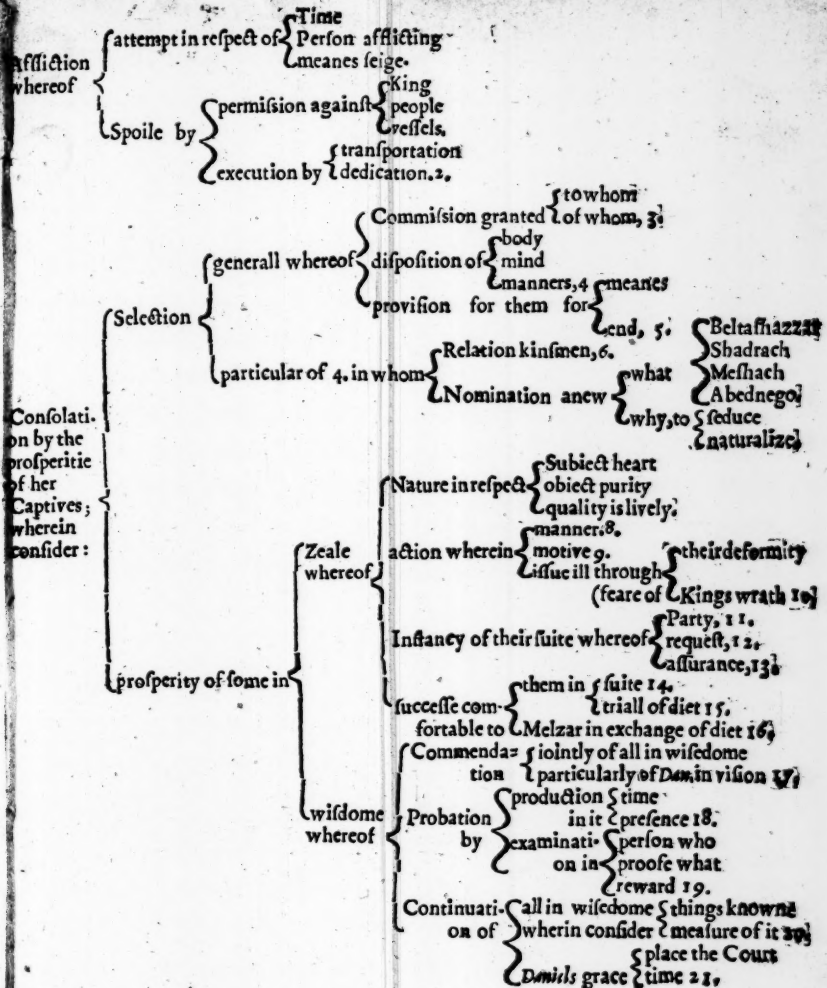
1 It appeares by *Ier.* 25. 1. that the time of this viage, was in the end of the third, and beginning of the fourth yeare of *Iehoiakim*, for his arrivall might be in the third, and yet his seige in the fourth, one day changing the computation of time, Ierusalems seige formerly threatned, is now in Act: For first, by this time *Iosiah* his reformation was forgotten, and the people now apostate from God, *Ier.* 3. 10, 11. Secondly, the former affliction under Egypt (a money matter) wrought no kindly effect in them, 2 *King.* 23. 35. so that a heavier Rod is sent them.

Doct. Heavier affliction attend them that are not bettered by lesser Rods, *Ezc.* 21. 13.

The Paraphrase

1 *v. In the end of the third yeare of* Iehoia-

Ierusalem


Affliction whereof
attempt in respect of
Time
Person afflicting
meanes seige.
Spoile by
permission against
King
people
vessels.
execution by
transportation
dedication. 2.
Consolation by the prosperitie of her Captives; wherein consider:
Selection
generall whereof
Commission granted
to whom
of whom, 3.
disposition of
body
mind
manners, 4
provision for them for
meanes
end, 5.
particular of 4. in whom
Relation kinsmen, 6.
Nomination anew
what
Beltashazzar
Shadrach
Meshach
Abednego
why, to
seduce
naturalize
prosperity of some in
Zeale whereof
Nature in respect
Subiect heart
obiect purity
quality is lively.
action wherein
manner, 8.
motive 9.
issue ill through
their deformity
feare of Kings wrath 10.
Instancy of their suite whereof
Party, 11.
request, 12.
assurance, 13.
successe comfortable to
them in
suite 14.
triall of diet 15.
Melzar in exchange of diet 16.
wisdome whereof
Commendation
iointly of all in wisedome
particularly of Dan. in vision 17.
Probation by
production
time
in it
presence 18.
examination in
person who
proofe what
reward 19.
Continuation of
all in wisedome
things knowne
wherin consider
measure of it 20.
Daniels grace
place the Court
time 21.

1 v. Ierusalem the mother citty ever since *Davids* dayes, and also the footstoole of Gods holinesse, ever since *Salomon* his building of the Temple; yet Ierusalem the Mistresse of the world, the heart of the earth is now surprised.

D. The Lord wil not spare the people, nor place of his holinesse in case of their rebellion; *Psal.* 89. 32.

2 v. The same action of Gods providence which is elsewhere called permissiō is here named a giving over of thē into his hand:

D The Lords permission is not merely passive: 2 *Sam.* 24. 1. for first a simple & perfect act, cannot suffer, which admitting of no cause, is neither furthered nor hindred by any thing out of it selfe, and such is God: Secondly beside permission is a providence: and every providence is active: otherwise there would follow a defect in governement: Now in that Gods permission is not wel conceived by many honest mindes, Obserue wee the senses, and cases, it is used in.

1 For the senses, permission is usefull to distinguish God his active providence, the which in actions morally good, is more intensive; in actions e-

Iehoiakim *King over the two Tribes of Israel.* Nebuchadnezzar *King over the Chaldeans, came with warlike preparation to the seige of Ierusalem, the mother City of Iudah:*

2 v. *Who by the permission of God, overcame Iehoiakim their king, and seased on part of the vessells, from the Temple. The which hee triumphingly carried into Chaldea, and into the Temple of his Idols, and in the treasury whereof, hee placed the holy vessells.*

vill more remiſſive. The which Remiſſer action is called permiſſion, being uſefull onely, Firſt where God the onely inward and effectuall mover of the will, leaveth the will not inclining it to action, as at other times, and in other actions he doth: Secondly where he doth not withſtand the ſucceſſe of ſuch attempts, as often times hee doth, in other evill actions, ſo that evill purpoſes ſucceede yet not without his will and governement: Thirdly where hee limits the actions of men, as a good Surgeon gaging the launcer, that it exceed not: the which hee doth not in other good actions:

2. For the Caſes, Firſt permiſſion onely taketh place in actions of corrupt nature, where it ſeemeeh harſh to ſay God acteth: The actions of holy angels and Saints in glory, are never ſaid to be permitted: Secondly, in evills of ſinne, which are contrary to Gods holineſſe, for however it be uſed in the mention of afflictions, yet onely of ſuch evills, as by iniury or tyranny are inflicted; a lawfull Magiſtrate condemning, and executing an offender lawfully, is never ſaid to be permited of God: Thirdly, where the revealed will, doth thwart expreſly thoſe actions of men; which yet by his providence, he proſpereth evill men in acting, the which hee may doe in iudgement to the ſinner, as the Adultereſſe proving with child to her ſhame, and puniſhment: now that wee might not ſeeme to father the action of thoſe things upon God, which he forbids us, we call it permiſſion: ſo then to conclude permiſſion may be ſafely uſed, where ſafely explained, wading warily betwixt theſe deepes, God is neither the actor of ſinne, nor idle in governement. *Doct.*

D. The actions of tyrants are yet limited by the Lord: *Isa.*7.7.

D The goods that are ill got, are fit oblations for an Idoll God, *Judg.*17.2,3,4.

D The gentiles are devoted to the worship of a diety: *Acts* 17.23.

The Relative which is to be referred to vessells, not the King, who lived yet and never came to Babylon, but died a naturall death, 2 *King.*24.6. and was in contempt, throwne into a ditch with the buriall of an asse, *Ier.*22.19. for his impiety in cutting and burning *Ieremiahs* Lamentations, *Ier.*36.30.

D. The Lord will make wicked men treasurers for his servants, and worship: *Isa.*23.18.

3 *v. Nebuchadnezzar* minding the glory of his Court, by these honorable waiters, maketh way for their raysing.

D. Wicked men in satisfying their own lusts, shall contrive the greater comfort of the Church: *Luke* 2.6.

D. The Lord will raise comforters out of the Ruines of the Church: *Hest.*4.14.

D. The practise of great ones in their worshipfull servitours, savours too much of Heathenish pride, *Luk.*17.7.

4 *v. Nebuchadnezzar* counts it no fit Complement to have a Comely person and a good wit onely,

3 v. *Which done hee comanded* Ashpenaz *the cheife chamberlaine, to cul out from among the Captives choyce young men Children of the Kings and Nobles of Iudah.*

4 v. *Such as were beautifull and comely persons, and of ingenuous prompt and witty disposition, such as were likely to make courtiers fit for the ser-*

onely, and therefore takes order for their education in Arts:

D. Comelineſſe of perſon is a meane ornament without breeding: *Prov.* 11.22.

D. Education in arts is very requiſite for Courtiers: *Act.* 7.22.

5 *v.* *Nebuchadnezzar* to make them perſonable feedeth them with dainty faire, and the beſt wines, as if beauty and health did conſiſt in diet, and not in the word of Gods bleſſing: *Deut.* 8.3 but this was a leſſon too high for him.

D. Natural men looke no further then outward means. 1 *Cor.* 2.14.

D To omit the proviſion for our owne Families, is more then Heatheniſh: 1 *Tim.* 5.8.

They were gentlemen of fine parts, as is before ſhewed in 4. *v.* and yet are to have further breeding.

D Great ſufficiency is required of ſuch ae are to make Stateſmen 1 *Sam.* 16.18.

6 *v.* We have here an argument againſt the Apocriphall additions of *Suſanna*, Gods ſpirit is never unlike it ſelfe, there *Dan.* is fained

vice of ſo great a King, and ſuch as were capable of the Chaldea learning.

5 v. *And that their comelineſſe might increaſe, the King allowed them dainty fayre from his owne table and wine royall, and that for three years, thereby to fit them for attendance on his owne perſon.*

6 v. *Amongſt whom there were theſe choyce ones,* Daniel, Hananiah, Miſhaell, *and* Aſariah, *of the Tribe of Iudah:*

7 v. *Whom deſirous to Naturalize, the cheife Chamberlaine gaue the Chaldean nams:* Daniel *hee called* Belte-

fained to bee of the Tribe of Levi, here in the true hiſtory he is ſaid to be of the Tribe of Iudah, theſe 4. kinſmen are eaſed by their mutuall ſociety.

D. The Lord ever ſweeteneth the afflictions of his people: *Ier.* 24. 5.

7 v. The Eunuch impoſed theſe names by the Kings commandement, 5. 12. ſo that it ſeemes to be done purpoſely: firſt the Iewes Religion, was more abhorred of the Gentiles, then any other Religion of other Countries, ſo that the nams of theſe 4. having the names of God, *El* or *Iah*, founded ſo harſh in their eares: Secondly, ſeeing them hopefull gentlemen, they ſtudied how to make them their owne, wherein theſe new names were a dangerous wile, wherby they made them honorable amongſt the Chaldeans, and alſo poſſeſſed them with a conceit of the Kings high eſteeme of them; ſo that were they regardleſſe of the Babyloniſh manners, the charge of unthanfullneſſe would bee the heavier: Thirdly, theſe were ſhrewd temptations to Apoſtacy from Religion, and of yeeldance to their Idolatry, theſe foure names being compounded of the names of the Babyloniſh Gods. *Daniel* was called the treaſurer of *Bell* his ſecrets: *Hananiah* the Inſpiration of *Rach*, or the Sunne; *Miſhael* is called, who is of *Shach*, another Goddeſſe: and *Azariah* called the Servant of *Nego*, or fire, ſo that the very thought of their names, did preſume they were profeſſed ſervants of the Gods whoſe names they bore: Fourthly,

Belteſhazzer, Hananiah *bee called* Shadrach, Miſhaell *bee called* Meſhach, *and* Azariah *be called* Abednego.

ly, this was not without the Providence of God, who knew how to befoole their Idolatry, by these 4. worthies, and to change the treasurer of *Bell* into a fire to *Bell* by the change of a letter, as in 5.1.

D. The alteration of names out of pride or pompe is an heathenish vanity; Our Lord schooled his Disciples herein, forbidding them vaine affectation of worldly honours, and to be called *Euergetes*, the which was a Title of honour used among the Syrian and Egyptian Kings: as wee shall see upon the 11 Cap. contrary to which Iniunction is the Custome of the Popes ever since Sergius the second, out of a dislike of his name (which was *Os Porci* or *Hoggs face*) caused himselfe to be called *Sergius*, whence we have so frequent, *Pius*, *Clemens*, *Benedictus*, *Bonefacius*, most fitly (as I suppose) *Per Antiphrasin*, as *mons à movendo*; so *Pius quasi impius*, &c.

D. New honours are dangerous baits to young Students, 1 *Tim.* 3.6.

In the Imposition of their names, they follow the patterne of their former names, which as they contained the names of their God, so shall their new names beare the names of their new Gods, that so they might not mislike the exchange.

D. Idolatry is Religions ape: *Iudg.* 17.5.

D. The giving of scurrill and nicknames to others is worse then heathenish, 2 *King.* 24.17.

8 *v. Daniel* was principall, but not alone in this action, as in 12. The reason of which scruple of theirs was, first, the danger of Intemperance, such daintyes as came from

8 v. *But as for the Kings allowance of meat and drinke*, Daniel *and his fellows resolved*

from the Kings table were dangerous baits for young ſtudents, eſpecially them whoſe growth ſo much concerned their brethren. Secondly the danger of Idolatry, it being uſuall with the Gentiles to ſet apart a portion of their meats for their Idols; ſo that the eating of them (the property not being changed, and being by all eſteemed parte of the Kings dinner) had beene a fellowſhip with them in their Idolatry, 1 *Cor.* 10.20.

ſolued in their hearts not to meddle therewith leſt they ſhould bee defiled thereby, for which cauſe Daniel *earneſtly intreated the cheiſe Chamberline that he might bee ſpared therein.*

Thirdly they made no diſtinction of cleane and uncleane, the which the Iewes are bound to doe, and however they might have omitted uncleane meats, and have eaten the cleane, yet in brothes and mixed meates, it could not be avoyded, and beſides by this doubling they had omitted a neceſſary confeſſion of the faith, which here had bin a great ſinne:

And whereas ſome thinke that *Daniel* both might and did eate of the meate afterward. I dare not think ſo, it being no needleſſe ſcruple, but a neceſſary confeſſion of his religion, and therefore a duty rather to a ſtrong man, rather then a novice.

D. True vertue is ſeated in the heart, *Act.* 11.23.

Daniel might have conſidered, that meats are indifferent, and the Reaſon of their commandement of inferiour nature, to the preſervation of mans life, and much more inferiour to the ſafety of their brethren, which now as things ſtood, depended on their grace in Court; yet theſe or ſuch like thoughts wrought

wrought nothing with him, he was able to discerne that now he was called to a confession of the Truth, and religion of God, the Credit whereof had beene hereby shaken, had they yeelded to Gentilisme, in any degree: Now the maintenance of Gods religion was more precious then their lives, or the prosperity of their Brethren in Captivity.

D. A Conscience rightly informed will not for any respect discredit Religion. *Psal.* 73.14.

D. Things indifferent in nature may become very dangerous to a tender Conscience, *Gal.* 2.3.

D. Gods Children living in the Court, must abstaine the pollutions of the Court, *Phil.* 4.22.

Daniel desirous to avoyd pollution, treates with the Eunuch to that purpose.

D. Godly zeale is working, and industrious in honest meanes, 1 *Thes.* 1.3.

9 *v. Daniel* question lesse was a person amiable, as in *Cap.* 10.8. and of faire converse, which must needs procure the love of strangers, yet *Daniel* ascribeth this respect to a speciall providence.

D. 'Tis of God that strangers doe shew respect unto the servants of God, *Nehe.* 2,5,6.

D. An humble heart doth ascribe the praises of al good things to God *Nehe.* 2.8.

D. Wel ordered carriage wil gaine esteeme of Gods enemies, 1 *Sã.* 29.6.

10 *v.* The Eunuches repulse expresseth

9 v. *And thought the Lord had moved the heart of the cheife Chamberlaine greatly to respect* Daniel.

10 v. *Yet did he put off* Daniel *thus, you know my Master the King hath taken especiall order for your diet, and in case any deformity*

preſſeth a great deale of curteſie, his refuſall he conceales, only he inſiſts in the reaſon of his danger.

D. Churliſh anſwers are diſalowed by the light of nature, *1 Sa.* 25. 17.

D. The feare of man taketh men of from the favour of religion, *Iohn* 12.43.

D. The wiſedome of this world is very provident to ſhunne danger, *Luk.* 16.8. Evenuch well knew the ſeverity of wiſe governours, over ſuch as might expreſſe the leaſt unfaithfulneſſe, in ſtate matters, the like feare to this ſo poſſeſſed *Pilate*, that againſt the conſcience lice condemneth the Lord of life, for feare of his office.

D. A little unfaithfulneſſe in cauſes of ſtate, is capitall, *Ioh.* 19. 12, 13.

11 *v.* The cheiſe Chamberlaine poſtes *Daniel* over to the under officer.

D. It is a favour to winke at others, favouring the Saints under a hard law: *Obedi.* 14.

D. True deſires are impatient of repulſe, in a good cauſe, *Pro.* 18. 1.

12 *v.* So much onely of the conference is recorded as was effectuall.

D. The Scripture is no compleate hiſtory in matters of fact, *Act.* 2. 40.

formity ſhould appeare in you, above others of your ranke, I feare it will coſt me mine head to the King.

11 v. *Notwithſtanding* Daniel *followed his former ſuite with* Melizar, *the under Officer that had the over-ſight of their diet.*

12 v. *I humbly pray thee make triall of thy ſervants only tenne dayes, and let the waiters give us pulſe-bread and water.*

No-

Nothing prevaileth with this motion of experience.

D. Nature cannot inable a man to truſt before triall, *Rom.*4.18.

Daniel knew, a ſenſible Argument, the beſt with a naturall man.

D. Tis a holy wiſedome to uſe ſuch Arguments, as the men we deale withall are moſt capable of, *Act.* 14.17,18.

Surely it is not without reaſon that *Daniel* maketh choyce of pulſe and water, rather then any other fare: For firſt, theſe creatures were leſſe ſubiect to the abuſe of Idolatry, came not under the huckſters hand, as other daintyes, ſo that defilement herein is little to be feared, *Rom.* 14. 2. In the Primative times out of the tenderneſſe of Conſcience, ſome did eate hearbs fearing the defilement of Idolatrous meats. Secondly, this courſe fare being fit for mourners, ſuited beſt with their afflicted condition, the diſtreſſe of the Church is by them preferred to their cheiſe ioy: Thirdly, the weaker the meanes, the greater was the glory of God, both in reſpect of the word of his ordinance and bleſſing, by which man liveth, and not by meats: and alſo in reſpect of his tender care over his ſervants, who ſhould hazard themſelves for the witneſſe bearing of his Truth, and as the caſe ſtood it was requiſite the Chaldeans ſhould be convinced of the glorious arme and power of the Lord. Fourthly, hereby the power of true faith was eminently ſeene, which doth as certaine an extraordinary providence in dangerous ſtrates, ſo that Gods ſervants neede never feare ſuch a preſſure betweene

two

two evils, as that they ſhould be forced to adventure on a third to eſcape, the which life of faith did much cõmend their religion & faithfulneſſe to Godward.

D. The diſtreſſe of Gods Church will cauſe a godly heart to forbeare honeſt delights, *Pſal.* 137. 6. *verſ.*

13 *v.* Faith is a certaine confidence, of the effect of the thing beleived, *Heb.* 11. 1.

Others there were of their countrimen who (it ſeemeth) made no ſuch ſcruple of the Kings diet.

D. Some there are wᵗʰin the Church little zealous of purity in life. *Ro:* 9. 6.

D. Godly zeale is conſtant even where it goeth alone, *Gen.* 7. 2.

D. True faith will quiet the heart, againſt the fears of ill ſucceſſe, *Iſa.* 26. 3.

14 *v.* *Daniels* abſtinence from fleſh meats is wreſted by the Papiſts, to iuſtifie their difference of meats and ſuperſticious faſts, but their faſts and *Daniels*, agree as harpe and harrow.

13 v. *And let our features be cõpared with the others, who do eate daily the Kings fare, and deale with thy ſervants as thou ſhalt ſee cauſe.*

14 v. *Whereupon hee yealded to their motion and made tryall for tenne dayes.*

For firſt, *Daniel* did this without any opinion of naturall impurity in the meats themſelves, onely he ſtumbled at the abuſe that clave to them through Chaldeans manners. But they hold the meats impure in themſelves, at ſome holy times.

Secondly, *Daniel* abſtained onely where, & while the danger of Idolatry did take place, as yet hee had no houſe, nor table of his owne, where hee might prevent

prevent the danger of defilement, afterward he imitated holy *Ioseph*, whose manner was to dresse for himselfe, by himselfe, and for the Egiptians by themselves, *Gen.* 43.32. but they every where at home and abroad.

Thirdly, *Daniel* did this by the instagation of a miraculous faith; but they by the helish fury of superstition, and direction of divellish doctrine, *Tim.* 4.3.

Fourthly, *Daniel* abstained from all dainties of sweete meates, and wines as well as flesh; but they abstaining from the courser fare, exceed in fish, sweet meats, and wines, the which nourish sensuality much more then flesh.

Obiect. But here their maine exception is, the curse of the earth for *Adams* sinne, the which after was renewed upon the floud, in both which the fish of the sea are exempted.

Answ. A childish toy of minds destitute of the truth; For first, that distinction of flesh and fish is contrary to expresse Scripture, 1 *Cor.* 15.39. where fish is expresly called flesh.

Secondly, that speech of curssed bee the earth, respecteth all things contayned in the earth: The which contayneth the waters and the fishes in the bosome of it, As in a Cisterne the ascent of the hils emptying a channel to receive them, which formerly covered the face, or superficies of the earth so that it became dry and fit for the habitation of man, *Psal.* 104.6,7,8,9.

Thirdly, the whole is subiect to vanity, and groaneth under the curse of man, so that if fishes be part of

of the creation, the curſe extendeth to them alſo, *Rom.*8.22.

D. Importunity oft prevaileth where equity can take no place, *Luk.*18.5.

D. Godly zeale is ever victorious in the end: 2 *Tim.*3.11.

D 15 *v.* True faith never faileth of the accompliſhment of the thing beleived, 2 *Cor.*20.20.

D. The fruits of Godly zeale are ever faire in the end, *Heſt.*3.2. with the 6. & 10.

D. Faire liking doth not conſiſt in dainty faire, *Deut.*8.3.

The reſt of the Iewes that followed the ſtreame and ſtumbled nothing at the Kings dainties are not comparable.

D. Worldly wiſdome ever faileth time-ſervers in the end, 1 *Kin.*12.28.

16 *v.* The officer rather favoured their cauſe, ſeeing a way how to finger ſomething thereby: Theſe 4. made a meſſe which in ſo royal a courtwas no ſmall matter.

D. Worldly men will bee ſure to ſerve themſelves, in favouring the Church, 2 *King.*10.16.

We ſee here what uſe he made of their godly zeale, he diſliketh not his Idolatry, but rather takes the advantage of their tenderhes of conſcience

15 v. *And at the end of tenne dayes their features were more comly, and their faces fatter, and better likeing then were the other youths that faired ſo royally with the Kings daintyes.*

16 v. *Whereupon* Melzar *reſerved with him ſelfe, their allowance of meat and drinke, and in ſtead thereof gave them pulſe and water.*

17 v. *Now this faithfulnes of theſe foure youthes was rewarded by the*

Lord

D. Wicked men are nothing benifited by the example of the Godly, *Isay* 26.10.

17 *v. D.* Be our Capacity what it will, God is the Author of our learning, *Iam.* 1. 5.

D. Gods Church may make a profitable use of the learning of the Gentiles, *Tit.* 1. 12.

Daniel was the first that made this scruple and was the mouth of the rest, in their suite to the officers of the King, and he accordingly is graced of God.

Lord, who indued them with skill, in all manner of learning, especially Daniel, *who had insight in the interpretation of dreames and visions.*

D. The more Piety and zeale, young students doe expresse, the more will the Lord blesse their studies, *Gal.* 1. 14.

D. The spirit of Prophecy, is peculiar to some of the Godly onely, *Num.* 16. 3, 5.

Quest. But here a pertinent question may bee demaunded, how *Daniel* might learne the Chaldean learning, seeing they studied curious Arts, which were vtterly unlawfull: *Acts* 19. 19. But for Answer: these studies which they used were lawfull, for first, all arts are of God who is the *Alpha*, the first cause of every good thing, the inventer of all Sciences liberall as *Gen.* 4. 22. and Mecanicall as *Gen.* 4. 23. And were therefore lawfull in their proper use rightly applied.

Secondly, the Chaldean learning however abused by the Magitians, who fell to the practise of Astrologie, either to make themselves more gracious with all sorts of men, by doing wondrous and strange

ſtrange things, as *Iannes* and *Iambres* the Inchanters of Egypt, and *Simon* the Magitian, *Acts* 8.9.10. or elſe to prefer themſelves more highly in the Court of Kings, a practiſe of common uſe, in Antichriſtian (I ſay not Chriſtian) Kingdomes and Courts, yet did it afford many profitable ſtudies, of naturall and morrall Philoſophy, wherein Godly men both might, and were converſant, as beſide *Moſes* and theſe foure, we have the example of thoſe three wiſe men, *Mat.* 2.1.

And laſtly, the Lord is ſaid to give them this knowledge, which ſhewes, they buſied themſelves in lawfull ſtudies, which the Lord did grace with ſuch an extraordinary bleſſing. For I ſuppoſe, none will ſay he gave them this knowledge in judgement, in mercy ſure it was that they might be worthy Patrones of the faith they profeſſed.

18. *v.* After ſome reaſonable allowance of time the King himſelfe ſeeth that they be examined.

D. Young ſtudents are not to bee taken from their ſtudies, untill they have ſpent ſome time in Arts, 1 *Tim.* 3.6.

D. Tis a worke worthy of the greateſt Kings to overſee the Education of youth, 1 *Sam.* 19.20.

19 *v.* The King himſelfe was able to queſtion with and oppoſe the ſtudents and to iudge of their different gifts, which argueth his owne ſufficiency in theſe ſtudies.

18 v. *Now when the three yeares of their educatiõ were expired, the cheife Chamberlaine brought them accordingly into the preſence of the King.*

19 v. *Who himſelfe conferred particularly with them and found among all the*

D. Experience in all learning is very commendable in a King, 1 *Kings* 4.33.

D. Great proofe of sufficiency is required in them that are to deale in businesses of state, 1 *Kings* 2.22.

20 *v.* Observable it is that these foure worthies did not onely excell their equalls, in age, and education, but also the greatest Schollers, and wisest men in all Chaldea, and that many degrees, as the words tenne times doe import.

D. The greatest perfection of wisdome and knowledge is to be found in the Church, *Pro.* 1.2,3,4.

21 *v.* *Daniel* continueth gracious in the court of Babilon, all the while the Iewes were in captivity there.

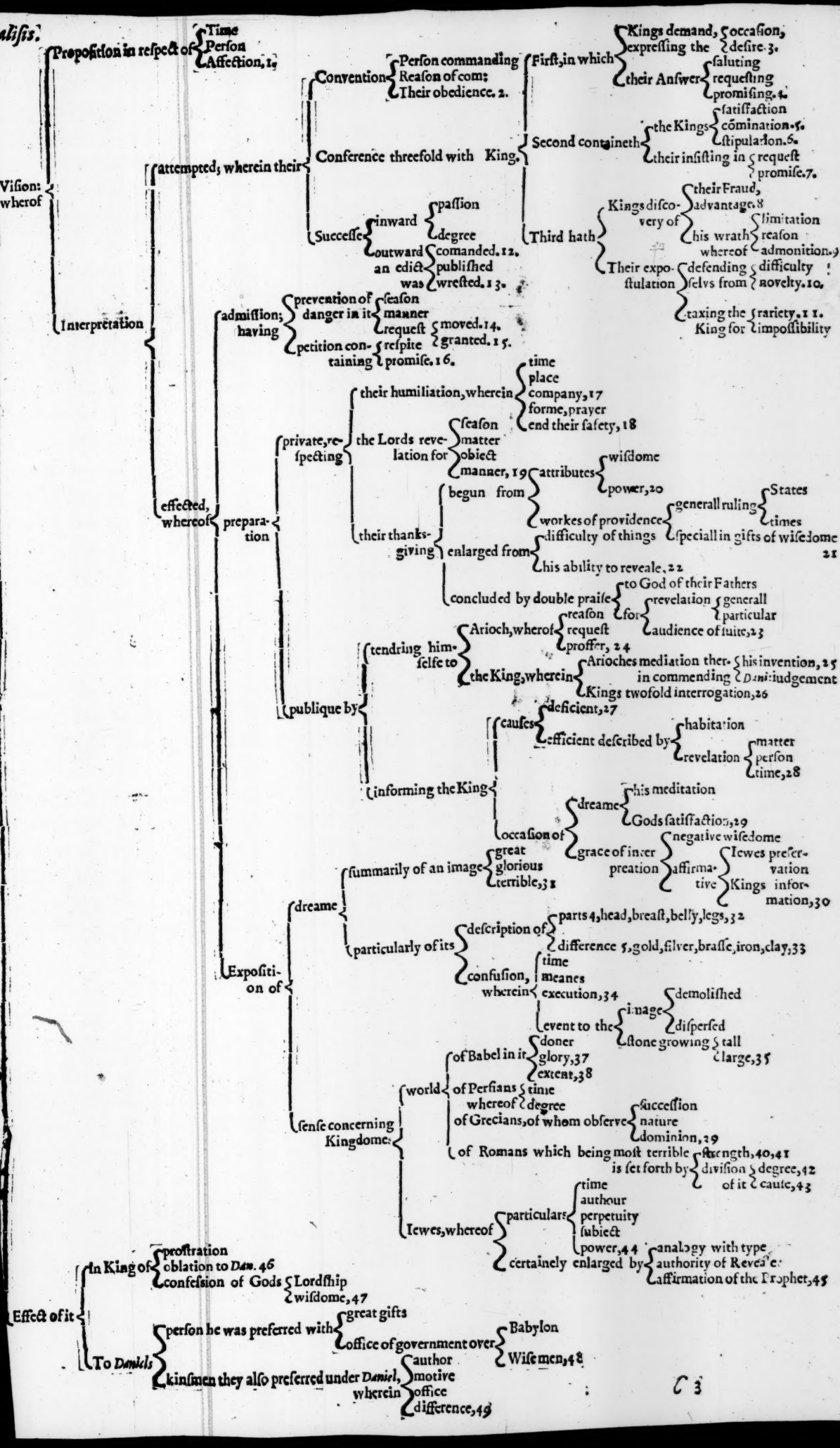
D. Gods providence is ever wakefull for the defence of the Church, *Isay* 8.10.

Q. There is yet a depth to bee founded: Why *Daniel* is said to continue gracious thus lõg? *Ar.* first, for that there was no intermission of his grace, as there was of the other three, in the 3. Chap. Secondly, though hee lived after and was also in favour with *Darius* and *Cyrus*, yet in both their Raigns he was shrewdly lifted at, as in the first yeare of *Darius*,

the other youths none comparable to Daniel, Hananiah, Mishael, *and* Azariah, *for which cause they were admitted to the attendance of the Kings owne person.*

20 *v.* *Yea they not onely excell their Countrimen, but wherein soever the King desired satisfaction, they farre surpassed, the wisedome of the Magitians, and star-gazing Philosophers of Chaldea.*

21 *v.* *And among the rest* Daniel *continued this grace in the court of Babilon, even until the restauration of the Church by* Cirus


CHAP. 1. Containing Israels Com... ... Daniels grace in the Babylonish Court, reveales to us a
Vision: wherof
Proposition in respect of: Time, Person, Affection, 1.
Interpretation
attempted; wherein their
Convention: Person commanding, Reason of com; Their obedience. 2.
Conference threefold with King.
First, in which: Kings demand, expressing the: occasion, desire. 3.
their Answer: saluting, requesting, promising. 4.
Second containeth: the Kings: satisfaction, cōmination. 5., stipulation. 6.
their insisting in: request, promise. 7.
Third hath: Kings discovery of: their Fraud, advantage. 8
his wrath: limitation, reason, admonition. 9
Their expostulation: defending selvs from: difficulty, novelty. 10.
taxing the King for: rariety. 11., impossibility
Succesſe: inward: passion, degree
outward: an edict: comanded. 12., published, wrested. 13.
effected, whereof
admission; having: prevention of danger in it: season, manner
petition containing: request: moved. 14., granted. 15.
respite, promise. 16.
preparation
private, respecting: their humiliation, wherein: time, place, company. 17, forme, prayer, end their safety. 18
the Lords revelation for: season, matter, object, manner. 19
their thanksgiving: begun from: attributes: wisdome, power. 20
workes of providence: generall ruling: States, times
difficulty of things: speciall in gifts of wisedome. 21
enlarged from: his ability to reveale. 22
concluded by double praise: to God of their Fathers
for: revelation: generall, particular
audience of suite. 23
publique by: tendring himselfe to: Arioch, wherof: reason, request, proffer. 24
the King, wherein: Arioches mediation therin commending: his invention. 25, Daniels judgement
Kings twofold interrogation. 26
informing the King: causes: deficient. 27
efficient described by: habitation
revelation: matter, person, time. 28
occasion of: dreame: his meditation, Gods satisfaction. 29
grace of interpreation: negative wisedome
affirmative: Iewes preservation, Kings information. 30
Expositi-on of
dreame: summarily of an image: great, glorious, terrible. 31
particularly of its: description of: parts 4, head, breast, belly, legs. 32
difference 5, gold, silver, brasse, iron, clay. 33
confusion, wherein: time, meanes, execution. 34
event to the: image: demolished, dispersed
stone growing: tall, large. 35
sense concerning Kingdomes: world: of Babel in it: doner, glory. 37, extent. 38
of Persians whereof: time, degree
of Grecians, of whom observe: succession, nature, dominion. 29
of Romans which being most terrible is set forth by: strength. 40, 41
division of it: degree. 42, cause. 43
Iewes, whereof: particulars: time, authour, perpetuity, subiect, power. 44
certainely enlarged by: analogy with type
authority of Reveale
affirmation of the Prophet. 45
Effect of it
In King of: prostration
oblation to Dan. 46
confession of Gods: Lordship, wisdome. 47
To Daniels: person he was preferred with: great gifts
office of government over: Babylon, Wise men. 48
kinsmen they also preferred under Daniel, wherein: author, motive, office, difference. 49

Darius Dan,6.4. And in the third yeare of *Cyrus* he was overborne by the Councellors, that were hired to hinder the building of the Temple, whom he could not withstand, and therefore set himselfe to deplore the distresse of the Church, by an extraordinary fast: *Ezra* 4.5. with *Daniel* the 10.3,4.

D. The Saints shall no longer be at rest, then the Church may be advanced by them: *John* 21.18.

CHAP. I.

I v. IN THIS Second yeare, is to be referred to *Daniels* grace in the Court, and not *Nebuchadnezzars* Raigne, for that, first it serveth the scope of the place, which is to shew the Lords provision for his Church, during the Captivity, the summe whereof being concluded in the end of the former Chapter. He goeth on particularly to shew his further exaltation

I v. *It came to passe within two yeares, after in the Raigne of* Nebuchadnezzar, *the same* Nebuchadnezzar *had divers intricate dreames which did so disquiet him, that for trouble of minde hee could not sleepe.*

in office over the whole Realme, the first occasion whereof fell out within two yeares, after his admission in the Court: Secondly, it suites neither with the second yeare of his Raigne, the which was before the three yeares of *Daniels* education, *Dan.* 1.5. were finished, the Captivity beeing in the first yeare of his Raigne, *Ier.* 25.1. Nor yet with the second yeare of his absolute Monarchie, for *Daniel* was famous for wisedome, before his conquest of Tirus: *Eze.* 28.3. or Egypt, the which was the wages of his service against Tyre: *Eze:* 29.18, 19. and 2. besides upon his absolute Monarchie, hee had the dreame of the fourth, the which can be little lesse then 9. yeares, before his death, for one yeare after his dreame, he was spared, and seven yeares a beast, and after restored to his Imperiall dignity, before his death: The which must needs bee in the ninth yeare from his dreame: to which computation the history of his warres doth agree: Sith Egypt was subdued, after the 27. yeare of *Ieconiahes* Captivity: *Eze.* 29.17. The which was but tenne yeares before *Evil-merodach* began his Raigne: So that this vision cannot bee in the second yeare of his Monarchie: for then was he driven from the society of men, as appeareth by this computation.

D. Holy prophets are carefull to record the time of their visions, *Isay* 1.1.

Hereby to evidence, First, that sweete Harmonie both of the whole, and part of the holy Prophecy, that Gods spirit may in all things appeare like himselfe, the which otherwise would remaine uncertaine: had particular times beene omitted.

Secondly

Secondly, to continue ſucceſſion of holy Doctrine, had no time beene obſerved, the ſucceſſion of the truth had ben doubtfull, but now each age affording new Prophets, and every yeare new viſions, it appeares holy Doctrine was never wanting, but ever continued in the Church of God.

Thirdly, to perfect the hiſtory of the Church concerning her ſtate, either of outward proſperity, or inward growth in grace: either of which are evident by their viſions, of every age, directed according to her (then preſent) ſtate.

Fourthly, to confirme the faith of beleevers in all ages, who ſeeing different Prophets in ſeverall ages, and remote places, recording the ſame things, cut out preciſely for the ſame time, without any the leaſt diſſent, doe more clearely diſcerne the truth, and authority of that meſſage they had in hand.

It may ſeeme ſtrange, that *Nebuchadnezzar* a profane Idolater and perſecutor of the Church, ſhould have a divine viſion, yet (as all Gods works, ſo) this is done in iudgement.

Firſt, his thoughts were much buſied about or concerning the iſſue of his Kingdome: an honeſt ſtudie, and profitable knowledge, wherein the Lord finding him imployed, is pleaſed to make him a conduit of divine Revelation to the Church.

Secondly, this viſion would be of greater eſteeme amongſt the Gentiles, being delivered by him, ſo Renowned a King, whoſe periſhing glory is here diſcovered, and is therefore more uſefull for their knowledge.

Thirdly, to wooe him to a tender respect of the Iewes, for whose sake, he had both the vision, and interpretation granted unto him, as in the 30. is observed.

Fourthly, to comfort the distressed Iewes, sith the Ringleader of their bondage and losse of dominion is here, made the Trumpeter of their Trophy over all their oppressors.

D. The Lord can make the worst men, Instruments of comfort to the Church: *Num.*24.17. he is said to dreame dreames, to shew the Intricacy of it, which appeares by his disquiet.

D. To lie under doubts is a restlesse and unquiet state: Mat.2.3.

2 *v.* These foure sorts of wise men professed the study of Physlosophy but most of them corruptly: some exercised curious Arts, some studied naturall Physlosophy, some undertooke to Calculate mens nativities, and the successe of warres, and others (being in the nature of Priestes) divined from the Entralls of beasts; of all these sorts some were ever honorable in the Court of Kings, and some have affected the Kingdome it selfe.

D. 'Tis requisite that Kings have alwayes some learned about them, 2 *Sam.*7.2. these sorcerers undertaking all knowledge, and resolution of all doubts are thus insnared.

2 *v. Wherupon he assembled the Magitians, the Stargazers, the Sorcerers, and Chaldean Diviners, that of the he might understand the meaning of his dreame, who accordingly did present themselves before the King.*

3 *v. To whom the King spake, I find much vex*

D. ation

D. The practise of unlawfull Arts will insnare the professors therof, *Exod.* 9.11.

3 *v.* The Kings spirit was perplexed, & he wisely revealeth his griefe.

D. 'Tis requisite the troubled heart doe not smother doubts, *Iam.* 5.16.

The King desireth resolution, and accordingly useth all industry to gaine knowledge.

D. Such as are troubled at their Ignorance, will strive after knowledge: *Acts* 2.38.

4 *v.* *D.* 'Tis auncient to handle holy things in the mother tongue: 1 *Cor.* 14.19.

Divers passages hereafter handled are written in the Chalde tongue, for the edification of the natives in the knowledge of God.

D. The Scripture is so penned as may best serve for edification: 2 *Tim.* 3.17.

D. Eternall life is desirable to divine nature: *Num.* 23.10.

D. The light of nature hath taught the immortality of the soule: *Dā.* 6.6

These fellowes are large in promises, whereas *Daniel* ten times wiser then the best of them undertaketh nothing of himselfe, but attributes

ation about a dreame: the passages whereof I haue utterly forgotten.

4 *v.* *To which the Chaldeā diviners answered in the Chaldee tongue, we wish thee all happines O King: shew to us thy Seruants the particulars of thy dreame, and wee doubt not to declare the meaning forthwith.*

5 *v.* *Vpon that the King replied, I cannot relate the dreame I haue now forgotten, yet doe I require you to make knowne to mee, both the dreame and the meaning, otherwise you shall be torne peece-*

meale,

butes the revelation of ſecrets to God alone as in 28.

D. It is a note of Impoſter to undertake more then by honeſt hearts can be performed, *Acts* 8.9.

Daniel is not called with the reſt, though hee was Provoſt of their Colledge, which howſoever it was through their neglect of his worth, yet not without a ſpeciall hand of God, that he might be accounted no companion with Sorcerers, and alſo that his wiſdome might more emminently appeare upon their fayling.

D. The Lord will then imploy his Servants, when his graces may moſt ſhine forth: *Iohn* 11.6.

5 *v.* The King firſt ſatisfieth their demand, with reaſon that he had forgotten his dreame which was an indifferent Plea.

D. The troubled heart maketh men impatient of any overture: *Pro.* 18.14

D. Practiſers of uniuſt flatteries, often meet uniuſt frownes: 2 *Sam.* 17:14.

6 *v.* *Nebuchadnezzar* not onely threatneth them capitally, but alſo promiſeth large rewards and honors to their ſervice herein:

D. 'Tis honorable to honour great learning with great rewards: *Gen.* 41, 39, 40.

D. A troubled heart will give any thing for reſolution:

peece meale, and your houſes pulled downe and made a dunghill.

6 *v.* *Yet in caſe you tell mee both my dreame & the meaning of it I wil greatly inrich, and alſo promote you to great honour, Therefore put mee not off with delayes.*

7 *v.* *Vpon that they replyed that in caſe the King would relate his dreame they would interpret the ſenſe unto him.*

ſution: *Dan.* 5.7.

D. Great mens favours are purchaſed with great danger, 2 *Sam.* 18.13.

7 *v.* Theſe Chaldeans are ſo befooled that they inſiſt in their former Anſwer, notwithſtanding the ill ſucceſſe of it before.

D. Men beſotted will neither doe well, nor give good Anſwers. *Pro:* 15.28.

D. It is dangerous to affront great men, though in a iuſt cauſe, *Eccleſ:* 10.4.

8 *v.* The King diſcerneth their ſubtilty in begging time, the which was a ſtraine of their policy, to ſave the credit of their Ignorance: for firſt, Time might take off the Kings edge, and make him more mindles of the cauſe, and ſo remiſſe in exacting account. Secondly, Time might ſhift themſelves out, either by mediation of friends, or relinquiſhing their places; or Thirdly, time might occaſion ſome new accident of the Kings death, or imployment in warre, ſo that he ſhould minde greater matters.

8 v *The King burſt out in diſpleaſure, I ſee now you doe but triſle out the time with me, to excuſe your Ignorance by my forgetfulneſſe of my dreame.*

D. Politicians are able to ſound the depth one of another, *Dan:* 11.27.

D. It is uſuall that time doth coole the rage of haſty men, 1 *Sam:* 25.33.

The King is very ſtiffe with them, whereas hee yeeldeth to *Dapiel* time, at the firſt motion 16. Firſt it ſeemeth he was acquainted with their impoſtures, they had gulled him before: Secondly, this ſtifneſſe

to

to them and tractableneſſe to *Daniel*, were of God for the effecting his purpoſe.

D. Wiſe men uſe to ſuſpect ſuch as are knowne to be deceivers: *Iohn* 2.24.

9 v. *D.* Kings are loath to alter their decrees though unadviſed, 2 *Sam.* 19.29.

D. The councell of Seducers are lying and corrupt words, 1 *King* 22. 6.

The King cõvinceth them of their knavery in deluding him with ſome falſe gloſſe, which for the preſent could not be refuted, though tract of time might diſcover their impoſtures, but before that time a new face of things might fall out, as wee ſay much falleth out betwixt cup, and lip: This their couſenage hee beates upon them.

D. Offenders are to be convinced of their crime before puniſhment *Iohn* 7.51.

The King knew that the Art that could infallibly interpret a dreame, muſt needs be divine, and to a mind ſupernaturally inlightened, the knowledge of the dreame was eaſy, and therefore reſolveth on this triall of them, who all this while had vaunted themſelves to bee the great power of God.

Doct.

9 v. *Now then if you delay to reveale my dreame, know I am reſolved to execute my former decree, for I ſee you doe but gloſe with mee with falſe promiſes to beare me in hand, untill ſome alteration fall out that may ſecure you, ſo that unleſſe you diſcover my dreame, I ſhall conclude you are unable to interpret it were it told you.*

10 v. *Then ſpake the Chaldean diviners to the ſtanders by in the Kings hearing, it is ſtrange*

D. Gods Oracles are as easie for invention, as interpretation. v. 28.

10. *v.* The Kings stiffnesse doth daunt their impudencie; that they dare not treate with him any further, but turne to the Nobles that were present, as appeares; they spake before the King; not to him: and besides, they spake in a Third person, the King, not thou O King, they which they doe, for that great mens reproofes must rather be insinuated then expressed: And also it may bee that some of the Nobles might be moved from the equitie of the cause, to intercede for them.

D. Nature teacheth men to plead hard for their lives. *Iob* 2. 4.

D. None living are able to reveale the things of God. *Reuel.* 5. 3.

D. 'Tis an unjust thing to command things impossible *Mat.* 19. 10.

D. 11. *v.* A man may ingeniously confesse his weaknesse, without speciall grace. 1. *Sam.* 24. 17.

D. Nature is blind in the vnity of the Deitie. *Rom.* 1. 20, 21.

D. The habitation of Gods glory is not on earth. *Isa.* 63. 16.

D. The Communion which the Saints have in this life, is a Paradox to a naturall man. 1 *Cor.* 2. 9.

D. 12 *v.* A cutting answer doth some time marre a good cause. *Prov.* 15. 1.

10. *vi* Then spake the Chaldean *diviners to the standers by, in the Kings hearing, it is strange this highnesse should demaunde this; which none breathing can resolue. And if all Kingdoms were searched, it will appeare, that no King, or Governour, did ever requyre such a thing of any wisemen whatsoever.*

11 *v.* Yea, the *King doth command impossible to mortall men, only the Gods inhabiting in the heavens are sufficient herein.*

12. *v.* Which the King hearing was so enraged, that he commanded straitely that the wise-men of Ba-

D: The rage of the wicked is ever mischeivous: *Prov*: 22: 24: 25:

Onely some of the wise-men are called to counsell, yet all of them are to be destroyed, (poore innocents) for others fault.

D: Pride and Passion, doe carry men one to greivous oppressions: 3, 19:

D: The losse of all the wise-men might have been prejudiciall to the State, both in respect of Government and Religion.

D: Hasty-men in their rage, doe worke their owne woe: 1, *Sam*: 20: 33:

13 *v*: The Kings heat was such, that none of the Nobles durst mediate.

D: Violent men deprive themselves of wholsome councell, *Prov*: 28: 17:

D: Authors of wicked Decrees, have wicked actions ever ready, 1, *Sam*, 22, 18:

D. Wicked decrees are wrested to the butchery of the Saints: 6. 14. 15.

14 *v*: This Decree no question draue *Daniel* to prayer, yet that was not enough, but honest meanes were requisite to avoyd danger:

D: In case of danger, honest meanes

Babylon should all bee slaine.

13 v. *The which decree was soone published, and among others* Daniel *and his three fellowes were sought for to bee slayne by vertue of that Edict.*

14 v. *Which to prevent* Daniel *resorted to* Arioch *the Leife-tennant of the guard, who was departed from Court to put to death the wise men of Babylon, whom with great wisedome hee stayed.*

15 v. *Saying to him what is the reason of this so hasty decree, wherein when* Arioch *very curteously*

meanes are vſefull as well as prayer, *Acts* 27,31.

D. Strangers to God are to bee dealt with in great wiſedome, *Coloſ.* 4.5.

courteouſly inſtructed him.

Had *Daniel* gone firſt to the King, execution might have gone on againſt his friends, in the Interim, ſo that hee goeth to *Arioch* firſt.

D. Of things to be done it is a great part of Godly wiſedome, to determine whether is firſt to bee done, 2 *King.* 4.29.

D. The time of imminent perrill, is the Lords time of deliverance, *Exod.* 14.9,14.

15 *v.* *Daniel* knew not the cauſe of the decree, yet is adiudged to die and the executioner at hand, ſo prepoſterous was the courſe.

D. It is a moſt iniurious thing to condemne a man without his liberty of defence, *Acts* 5.16.

The Captaine had power to have ſlaine *Daniel*, but he doth not onely reſpite him, but alſo inſtructeth him of the true occaſion of the decree.

D. Affability and Courteſie is a ſweete ornament of men in place, 2 *Sam.* 15.5,6.

16 *v.* *Daniel* ſtayeth not when he heard the cauſe, his delay had bin an abuſe of the Captaines love, who had reſpited him againſt the charge he had in cõmiſſion from the King, and alſo his delay, might have given an adverſary ſome occaſion of complaint, both of his ſaucineſſe in attempting to ſtay the execution of the decree and of the Leiſetennants remiſneſſe

16 *v.* *He haſted into the preſence chamber, and deſired of the King a little reſpite, promiſing thereupon to declare unto the King his full demand concerning*

remisnesse in looking of him and his fellowes.

D. Delayes are dangerous in matters of waight, 1 *King.* 1.11,12,14.

D. Even furious men being fairely dealt with are tractable, *Judg.* 8.2,3.

17 *v.* Such as lose houses or homes for God shall not want a comfortable provision, *Acts* 28.30.

It seemes *Daniel* sent for these three to his house, for first the relation of it to every one severally, might have protracted time needlessly, which had not beene safe, where time was so precious: and Secondly, it was requisite they should pray together, both to quicken the affection of prayer each in other, as Iron sharpeneth Iron, so doth a mans face his friend, and also to strengthen their petition by the vnion of their foure desires of the same thing, a cord not easily broke, by a God so rich in goodnes.

D. In times of distresse Gods children ought to pray together, *Acts* 12.5.

18 *v.* *D.* Prayer is the onely way to obtayne mercy at the hand of God, *Eze.* 36.37.

D Whatsoever we receive of God it is of his meere mercy, 9.18.

ning the meaning of his dreame.

17 *v.* *The which being granted, he returned forthwith to his owne house, and imparted the matter to his three companions,* Hananiah, Mishael, *and* Azariah.

18 *v.* *Advising that all of them should pray earnestly to God that of his mercy hee would reveale to them this secret, that so however it fayred with other the wisemen of Babylon, they might escape death.*

Doct.

D. When we make mention of God, wee ſhould alwayes uſe Titles of honour, *Pſal:* 50.1.

D. Temporall things, as life, may bee prayed for with great earneſtneſſe *Mat:* 6.11.

This duty of prayer being of greateſt conſequence obſerve theſe rules.

Firſt, as things are tendred us in the promiſe, ſo are we allowed both to beleive them, and pray for them, and no otherwiſe, ſeeing the word of promiſe is the ground worke and foundation in prayer.

Secondly, neceſſaries for the preſent condition any of the godly are in, whether things ſpirituall or temporall, are tendred us by an abſolute promiſe (I will never faile thee) are to be prayed for abſolutely, ſith the Lord will never give over his ſervants to unſupportable tryalls, 1 *Cor:* 10.13.

Thirdly, Acceſſories tending rather to the ioyous and more comfortable condition of our particular ſtate, being tendered conditionally whether things ſpirituall or temporall: are to bee beleived ſo far as they ſhal be good for us, and to be prayed for with ſubiection to, and limitation of Gods will: *Math:* 26.39.

Fourthly, it is not neceſſary that this limitation (if God will) be ever expreſſed in prayer in ſo many words: Our ever good God knowes the voyce of his owne ſpirit, which ſometime utters ſtrong cries without any voyce at all, provided alwayes that it be not forgotten in our prayers, I ſuppoſe every petition need not to bee ſo qualified, the Apoſtle ſpeaking of his iourney to Rome, twice omitteth the limitation of Gods will, yet mentioneth

it the third time, *Rom:* 15.24,28,32.

It ſeemes ſome of the wiſe men periſhed in this rage, *Daniels* reſpite reſpected onely himſelfe and his kinſmen, there is eſpeciall reaſon it ſhould proceed againſt ſome: For firſt, there were ſome that were enemies to *Daniel* oppoſing his grace in Court, for which cauſe they excluded him from their company, when they were firſt called, of ſuch backfriends there was a good houſe riddance, and beſide ſecondly, Gods wakefull providence over the Iews was ſeene herein; who were ſafe from the reach of their perſecutors, that ſought to bring them under the intent of the edict, and the edge of it turned againſt their adverſaries, according to that, *The wicked ſhall be a ranſome for the righteous, Pro:* 21.18.

D. The Lord knoweth how to remove the wicked, and to preſerre the Saints, 2 *Pet.* 2.9.

19 *v. D.* The earneſt ſuites of the godly are ever ſucceſſfull, 9.21.

This ſecret was revealed to *Daniel* rather then any of the reſt, for firſt, hee had travailed moſt in the cauſe, both with the Captayne of the guard, as alſo with the King himſelfe, and was therefore moſt worthy reſpect: Secondly, hee was ſpecially intended grace in the court being to continue longer, and in farre greater eſteeme then any of the reſt: And laſtly hee onely was a prophet divinely inſpired, and therefore the fitteſt to whom the Lord

19 *v. And according to their deſire the Lord revealed the Kings matter to* Daniel *in a night viſion, in thankfulnes for which mercie,* Daniel *magnified the God of heaven.*

20 *v. Saying let all thinges praiſe the Lord for*

Lord should reveale himselfe.

It hath bin the Lords manner to reveale himselfe to his Prophets in visions by night, *Num.* 12.6.

D. A godly heart is as ready to praise God as to pray unto him, *Psal.* 103.1.

for his unspeakable goodnesse for hee is infinitely wise and powerfull.

20 *v.* Concerning *Daniels* blessing of God, observe we these different blessings.

First, God is said to blesse man by the communication of his goodnesse to him, how being the cheife good, true happinesse consists in the fruition of him, *Gen.* 12.2.

Secondly, man is said to blesse man, either first, ministerially as bearing the person of God: Thus a King blesseth his people, a Parent his children, a Minister his flocke, each of which by Gods ordinance hath a blessing for his inferiour, *Num.* 6.23. to the 27. or secondly, mediatively by praying for, or heartily wishing blessednesse to others, and this is a mutuall duty of all the godly, *Psal.* 129.8.

Thirdly, man blesseth God while out of an high admiration of the Lords surpassing worthinesse, hee ascribeth to God: the praise and glory of his owne workes. The Lord that is infinite in all perfections, can neither receive any increase of blessednesse, nor admit of any the least diminishing thereof; our glorifying him, is onely by celebration of his excellent glory: *Psal.* 103. 1. 2.

D. The praise of all excellency is to be given to God: *Revel.* 5. 13.

D. Whatsoever excellency is in God, is in him forever. *Mal.* 3. 6.

The holy man not onely conceives, but vtters the Reasons of his praises.

D: The true worshippers of God, must give him a Reasonable service: *Rom:* 12: 1.

That speech of our Lord concerning the *Samaritans, ye worship ye know not what*, is true of Antichrists vassalls, that worship after the Beast, seeing their whole doctrine, overthroweth the study of that divine equitie: whereon every worshipper should ground his practise, as first generall knowledge: that the Church hath reason for what she doth, to whose practise they adhere; with an implicit Faith, this they say is sufficient to salvation, though their particular grounds be unknowne: And againe, secondly, Ignorance is the Mother of Devotion, and the more Ignorant, the more zealous; it should seeme lost labour then, to study the grounds of Religion so adverse to devotion.

D: All perfections of wisdome and strength are in God: *Rom:* 16. 27.

21: The holy Prophet directeth his praises, according to the particulars of the Dreame revealed, He alters times and seasons; in overturning the state of the Iewes, Hee putteth downe & setteth vp Kings, as appeareth in the foure metalls of the Image, he giveth wisdome as is seene by this experience.

D: In our praises, there must bee an enumeration of Gods workes: *Psal:* 103: 3:

v. 21. *He altereth as hee pleaseth, the state of things in their severall times, pulling downe, the greatest Monarchs: of the earth, & placing others in their places: Yea, bee is the Donor of all*

Dan.

D. The alterations that fall out in the Church are of the Lord: *Amos* 3 : 6:

D. The Lord pulleth downe, and raiſeth vp the Kings of the earth, as ſeemeth him good. *Prov:* 8. 15.

D All wiſdome and knowledge is derived from God: *Iam:* 1. 5, 17.

22 *v: D* The Lord is able to reſolve the moſt intricate things: *v:* 28.

D. Such things as are hidden frō vs, are manifeſt with God: *Heb:* 4: 12.

D. All perſpicuity of truth abideth ever with the Lord, 1 *Ioh:* 17.

23. *v.* A thankefull heart, will redouble the praiſes of God, *Pſa.* 136.

The Lord is ſtiled the God of my fathers, for that this mercy in the audience of their prayer, was a branch of that promiſe the which was made to *Abraham*, and the Fathers; and alſo to ſhew, that the Religion they profeſſed was the true faith, being received from their forefathers in a continuall ſucceſſion in the ancient faith.

D. An holy heart will acknowledge all ſufficiency to flow from God, 1 *Cor.* 15. 20.

D. Succeſſe in prayer is a ſpeciall cauſe

all knowledge & wiſedome.

V: 22. *Its he alone that revealeth the moſt profound & intricate things, and whatſoever is unknowne to others is manifeſt to him with whom the cleareſt evidence of Truth abideth.*

23 *v. Wherefore, O thou the God of my Fathers, I returne all praiſe and thankſgiving to thy holines, who haſt indued thy ſervant with wiſedome and ability, to conceive both the dreame and the interpretation about which wee prayed earneſtly unto thee.*

24 *v. And for*

cause of thanksgiving to God, *Psal.* 55.12.

The dreame was revealed to *Daniel* onely, yet he associateth with him the other three, for whose sake, and at whose prayer, as well as his, it was revealed.

D. An humble heart will yeeld due respect to others of inferiour gifts, 1 *Cor.* 9.22.

24 *v. D.* Gods Prophets doe readily reveale his message, *Isay* 21.10.

We have *Daniel* interceding for the wisemen who yet were his enemies.

forthwith Daniel *resorted to* Arioch *who had Commission to destroy the wise men, whom he requested to spare the execution a while, and withall to bring into the Kings presence himself that so he might Interprete his dreame.*

First, out of Conscience of God, who requires us to returne good for evill, and to shew mercy to the beast of our Adversary, fallen under his burthen, much more to his person under this Tyranny.

Secondly, their Censure was uniust, and a lamentable spectacle was it to behold so much innocent bloud to be spilt, both which to reverse every one was bound so farre as it might bee done by honest meanes, and in a iust calling.

Thirdly to gaine them to more reverent esteeme of him, to whom they were all beholding both for lives and families.

D. Gods Servants must doe the good they can to their very enemies, *Rom.* 12.20.

In the 16. *verse*, *Daniel* goeth in of himselfe to intercede for his brethren, but here desires to bee carried in by another. The reason is at hand, That was

an

an act of zeale for others ſafety; wherein none durſt be ſeene; In this, his forwardneſſe might have made him a Trumpeter of his owne praiſe: and ſecondly, further he was beholding to *Arioch* for his reſpite, whom he will now gratifie, by miniſtring this occaſion of the Kings thankes.

D. True zeale how ever forward in the Churches cauſe, is backward in his owne praiſe: *verſe* 30.

v 25: *D.* Man by nature is forward to gratifie great men, 1 *Kings* 2: 16, 18.

Arioch ſaid he found him, but it was not, till *Daniell* offered him ſervice.

D. Its the manner of Courtiours to put themſelves forth to the uttermoſt. 2 *Sam.* 15. 4.

Daniel is ſtiled but one of the Captives, yet his worth deſerved better reſpect.

D. Even deſpiſers of the Saints doe reverence their meſſage as divine, 2 *King.* 1. 9, 11, 13.

D. The Saints of the rareſt parts are yet deſpiſed of the world, 1 *Cor.* 4. 9.

26 *v.* The King queſtions the ability of *Daniel*, which hee did not of the wiſemen, he is ſuſpicious of his youth, confident in their gravity.

D. Worldly men thinke meanely of the true prophets of God, 2 *King.* 4. 11, 12.

25 *v.* *The which* Arioch *did with all readines, ſaying, I have inquired O King, and found one of the Captives of Iudah, who is here ready to make knowne both the dreame, and the Interpretation thereof.*

26 *v.* *Vpon which the King turning himſelf to* Daniel *ſurnamed* Beltesſhazzer, *is there ſuch depth of Iudgement in theſe yeares, as to relate my dreame*

The King had not forgotten his old griefe after he had slept upon his former thoughts, hee is yet as unresolved and inquires after both.

D. Inward disquiet is not easily, nor suddenly removed, *Isa.* 38.15.

17 *v. Daniel* shewes him, first, that his advice with wizards was in vaine, seeing causes of this nature, are to deepe for the reach either of men or *Daniel*, possible onely by divine inspiration, whereto they were strangers.

D. Troubled hearts must bee beaten off from using unlawfull meanes to purchase comfort, 2 *King.* 1.3.

D. The things of God passe the reach of all created wisdome, 1 *Cor.* 2.11.

28 *v. D.* Holy men doe ever carry a tender respect to Gods glory, *Ezra* 8.22.

D. The revelation of secrets is peculiar to the God of heaven, *Reve.* 1.1.

D. Information is a common gift bestowed upon wicked men, 1 *Cor.* 8.1.

The latter dayes according to the phrase of the Prophets, signifieth the declining ages of the world, and is usually brought, to set forth the time, from our Lord his life, and death, to the end of the world

dreame, and the meaning also.

27 *v. Whereto* Daniel *replied, the Kings secret is of that Intricacy, that none of the wise men of Babylon of what order soever are able to reveale it.*

28 *v. But there is a God above whose onely is the power of revelation, who informeth thee O King what is to befall the Church from this time even to the latter dayes of the world by this dreame: the which I here relate in order as thou sawest it.*

Acts 2, 17: ſometime 1 for the firſt part of that time, as *Gen*: 49: verſ: 1 with verſ: 10. Old *Iacob* inſtructing his ſonnes, what was to befall them in the laſt dayes, determines his Propheſie with the cõming of *Shiloh*, the *Iewes* ſpoyled of their Kingdome, and the calling of the *Gentiles* to Chriſt, as verſe 10.

Secondly, ſometime for the middle time thereof, which the Apoſtle deſignes to the Apoſtacie of Antichriſt, 1 *Tim*: 4: 1, 2, 3. The ſpeciall degrees wherof, are eminent in the world, from the firſt 600 yeares, and have peſtred the Church this 1000: yeares.

Thirdly, ſometimes it is taken for the uttermoſt limits of that time: 2 *Tim*: 3: 1, 2, 3, 4, 5. where prophecying of inborne enemyes in and to the Church, he defines their rage to the laſt times, the which laſt times, are after limited to the time wherin their rage ſhall be cut ſhort, and they proceed no farther: v: 9. Now if we apply this, either to Antichriſt, or to the *Turke*, to both of whom it doth fully agree, the Time when either of them ſhall be ſo revealed; as to proceede no farther, muſt needes be in a more ſpeciall, and ſtrict ſence, the latter dayes, ſuitable to which, the laſt dayes is uſed in the prophets, and not otherwiſe that I know of: To this ſome object, that *Nebuchadnezzar* thought little of any thing ſo long to come, and according to his thoughts, ſo was his Dreame framed, v: 29. To whom it may be anſwered; 'Tis true, his thoughts might bee an occaſion of his Dreame, and yet his Dreame cut out of a larger ſize then his thoughts, in as much as Gods Spirit is of larger capacity then mans. ſo wee reade of holy *Daniel* praying in the 9: Chapter, concerning the returne from captivity

captivity; whose thoughts, how ever they extended not beyond the present distresse, yet is answered for 70 weekes of yeares beyond; even concerning the *Messiah* his incarnation and death, and the desolation of *Ierusalem*, with the cause, the crucifiyng of our *Lord*, the enemyes who, and the degree how great: God, his thoughts are not our thoughts, nor his wayes ours, of a farre higher straine, but why, you will say is the extent mentioned and not the beginning. The Reasō is, it was easie to be knowne, sith *Babell* is interpreted the head of golde, as inverse 38, but the end was more especially to be designed, least the determining of the time, with the cōming of the *Messiah* in the flesh, should destroy the speciall scope of the vision, which is the *Iewes* triumph over the metalls.

D: The dayes of Christ are the last dayes: *Ioel* 2,32.

29: *v*: *D*: A Kingdome occasioneth many disquieting thoughts: *Dan* 6, 18.

D: Wise Governours have their minds busied, about affaires of state:

D: The Lord rewards honest studies, beyond our expectation: *Dan*, 9, 24:

30: *v*: *D*: No excellency in man can prevent Gods grace: *Phil*: 2: 13.

D: The Lord doth not preferre one godly man to another for excellency of gifts: *Gal*. 2. 6.

Doct.

29 *v*. *Know therefore that whereas thou wast troubled in minde, and hadst many musings what shold become of thy kingdome hereafter, so now the mighty & most wise God doth teach thee what shall fall out for a long while.*

30 *v*. *But as for*

D. Its a note of a godly heart, to preferre to his owne, the prosperity of the Church: *Rom.* 9: 1.

The King must bee taught what his thoughts were, first, to possesse him with the vanity of his Idol worship, all his Gods could not determine his doubts, nor so assist their Preists and worshippers, as that they might explaine the Kings Dreame, but yet the true God discovers to him, by a very boy to them. Secondly, the Lord would have Kings to know, that he understands their thoughts, and is able to open them in order before them, though they have forgotten them long since.

D. The Lord would have us mind, that hee sees our thoughts: *Dan.* 5: 23

v. 31. The Kingdomes of the world, are all compacted into one Image, for that they are all members of one Kingdome: The Prince of darkenesse ruling in, and moving of them all as one body. 2 Also they all continue a Succession of that Lordship, which the first of them did winne from the *Iewes*, in whose title they hould the Monarchy of the world, how ever the Territories, in regard of the skirts & borders might be different, yet they all spoyled one another

for mee doe not thinke that this secret thing was made knowne to mee for any wisdome that is in mee above other men but for the distressed Iewes sake, who doe now declare thy dreame, & also in mercy to thee that thou might-test be resolved of thy carefull thoughts.

31 *v. Thou O King discernedst the Image of a man of an exceeding greatnesse, large, and tall, and bright-shining, the which standing close to thy bed seemed very terrible unto thee.*

32 *v. This Image was unlike*

another of imperiall Regiment, and never did two Monarches raigne together; Thirdly, and lastly, they all simpathize in their affection to the *Iewes*, all hard mettalls, all of unbridled rage against the people of God, as if they had but one heart.

D. Bad causes, vnite wicked men as in one body, *Luke* 23, 1.

D Evill men are terrified at their owne thoughts: *Prov:* 28: 1:

D. The Kings of the world have beene terrible to the Church in all ages, as Chapter 7: *v:* 7:

32 *v.* The Kingdomes of the world in his thoughts, are glistring and precious things.

D Worldly things are precious in the eyes of worldly men: *Math:* 4: 8.

D. The best things of the world the elder the more base: *Heb:* 1: 11,

33 *v.* Whatever the higher metals were, the feete are but earthly.

D. The best things of the world, stand vpon an earthly foundation: *Isa:* 40: 6:

34. *vers:* There is some great time twixt the Image erected, & the stone hewed out, intended by his looking *Till:* so that there was a while and interim, twixt these Events:

D. The Monarchies were to continue

like it selfe in beauty, the head beeing of gold, the breasts and armes of silver, the belly and sides of brasse.

33 *v. His thighes and legs of Iron, his feete and toes of iron and clay mixed.*

34 *v. And after a long season thou discerneſt a despised people, raised up by the immediate hand of God who smiting the Image upon his foote, composed of Iron and clay, did whinder into pecces all afore it.*

35 *v. So that all these foure metalls were beaten to dust, and like drie chaffe*

tinue a long while Chapter 10, 11

The ſtone is interpreted a kingdome poſſeſſed by *Daniels* people, as in the 44, 45 verſes, and the cutting out without hands, is interpreted to be the Lords raiſing vp, ſo that wee need not contend about it.

D. The Lord bringeth the greateſt things out of the meaneſt beginnings, 1 *Sam:* 2. 8.

35 *v.* Thoſe glorious Kingdomes are ſoone cut downe: the ſtone doth not ſmite every metall, onely the mirery clay, yet all falleth with ruine irrecoverable.

D. All the powers of the world are but a knock, ſoone gone, *Pſalm:* 2. 9.

D. All the powers of the wicked are as chaffe before the winde, *Pſal.* 1. 4.

The Kingdõe of the Iews is reſembled to a ſtone, firſt as being diſpiſed & troden underfoot of the beaſts of the world: Secondly, for that they were a ſtable foundation, and the Kingdome compoſed by them, a mountaine of firme ſtone Impregnable, they were a ſtone to daſh in peeces the nations that held them in bondage; for which cauſe the Iewes were called a burthenſome ſtone to the *chaffe driven by ſtrong windes, ſo periſhed the glorious Image, and upon this conqueſt, that diſpiſed people grow to bee a mighty ſtate, ſpreading their dominions over the whole earth.*

36 *v. Thus thy dreame is diſpatched, in like manner wee will interpret it to thee O King.*

37 *v. Thou O King art a greate Monarchie overruling other inferiour kings, the which the God of heaven hath beſtowed upon thee with large Command, warlike ſtrength and great glory.*

38 *v. So that there*

the nations, *Zach.* 12.3.

D. Such as are rayſed by the Lord ſhal proſper exceedingly, *Iſa.* 13.3,7

36 *v. Daniel* alone relates the dreãe & yet he ſpeakes in the plural number (*We*) ſtil bearing the king in hand that hee did it in the perſon of the Church, for whoſe ſake was this dreame both related and interpreted.

D. Godly men are very ſparing of their owne prayſes, 2 *Cor.* 12.5.

D. Holy men doe not undertake more then they are able to performe *Iſa.* 6.58.

37 *v. D.* Wicked men or Tyrants may grow great in the world, Cap. 11.24. *v.*

D. All the power and dominion of the greateſt Kings are of the Lord *Rom.* 13.1.

38 *v. D.* Even Tyrants are to be obeyed by all the children of men, *Rom.* 13.2.

D. Kings have commande not only over mens perſons, but goods and cattells, 1 *Sam.* 8.17.

there is no part in the world if inhabited, either by man or beaſt, or foule of the ayre but is ſubiect to thy dominion: This thy Kingdome is this head of gold.

39 *v. And upon the fall of thy Kindome, as other Kingdome ſhall ariſe yet more baſe of diſpoſition, and alſo upon the fal of it, there ſhall an other third kingdome ſtand up of viler diſpoſition then the former which ſhall conquer all the world.*

Nebuchadnezzer is called the head of gold whereas the whole Kingdome of Babylonians intended by this head of gold, as is evident; For firſt, this ſecond Kingdome is called another Kingdome, which being a Relative ſpeech muſt needs imply a firſt:

Secondly

Secondly, the Perſian Monarchie began not after his death, but after *Biltaſher* his grandchild was ſlayne, who being the next mettall muſt ſtand up immediately upon the fall of the golden head: Thirdly, the foure metalls intend ſo many ſtates and not perſons, otherwiſe the Iewes oppreſſion could not bee continued to the latter dayes, ſith foure perſons could but have continued till foure ages, and no more. Now if any demand a reaſon of this ſpeech, *Nebuchadnezzer* for Babylon. The reaſon is at hand, There were divers great conquerours, Kings of Aſſyria before, but the hiſtory of the Churches oppreſſion, began from none of them but him onely, who firſt tooke the Kingdome from the Iewes. O what wiſedome doth the Lord couch in a little! The hiſtory of the Image for end, is expreſly limited to the latter dayes, but the beginning is uncertaine ſave onely in this terme which defines Babylon this head in *Nebuchadnezzars* dayes, and neither ſooner or later.

39 *v.* The *Perſian* Monarchie is here intended, by the ſilver armes and breaſts the two armes of *Media* and *Perſia*, being vnited in the breaſt of one State or Kingdome, *Cyrus* King of *Perſia*, marying the daughter of *Darius*, thereby doubling his Title, *Darius* being his uncle before; by which the Kingdomes were vnited into one. The *Perſian* State is ſaid to be inferiour to *Babell*, not in ſtrength, wherein it could not be inferiour, there being an addition of *Med-Perſian* to *Babylon*, Chapt. 5, 31: nor in extent of Dominion, for *Ahaſhuerus* being *Darius Hiſtaſpis* ruled 127 Provinces, from *India*

dia, even to *Ethiopia*, which *Babell* never wrought by much: No, *Daniels* thoughts were of an higher straine: but inferiour of disposition towards the *Iewes*. The *Tirany* of *Babell*, afforded golden dayes, liberty was then allowed to build houses, and plant Vineyards, and to settle themselves as in their owne Country. The Lord being a litle Sanctuary to good Figges, in the Land of their captivity, for in *Babells* peace, they were to have peace: *Ier.* 29 5,6,7. But the baser dispositiō of the *Persians*, did not afford the *Iewes* once three years respite, notwithstanding their faire flourish in *Cyrus* Proclamation. For in the third yeare of his raigne, the building of the Temple was hindred: *Ezra*: 4, 5. Councellours being hired against them, the which faction was so strong, that it cost the *Angell* three weekes attendance in their Court, Chapter 10.13, verse. And thus it continued so, that these times of the Temples building, was truely stiled by the *Angell* troublesome Times. Cap. 9.25.

And however this Inferiority be not named: yet is it to be observed in all the rest: as each metall is baser then the former, so every succeeding Empire was more basely mannered toward the Iewes, the which observed, will much helpe in after Interpretations.

D. When one oppressor of the Church falleth, another riseth immediately, Cap. 8. 8.

D. Men are more or lesse vile in Gods esteem as they are more or lesse friendly to the Church, *Ier.*: 51.59.

Observable is *Daniels* wisedom in the interpretation of the dreame, sparing such things as might alienate

alienate the Kings affection from him, or his brethren. First, he conceales that every following Kingdome, was to be raised of the ruines of the former, proud spirits hee knew are loath to heare of that eare. Secondly, the extent of the Persian Kingdome he reserves, whether towards Chaldea or any other Coast, he onely calls it inferiour, which however the King might interprete of baseneſſe in worldly strength and dignity, yet intends Tyrany, unwilling to exasperate the King by such a dismall message as the ruine of his Kingdome, and the conclusion of his heaven-threatning-Babel.

D. Wicked men must be so dealt withall as that they bé not imbittered against the Truth, *Acts* 26.26.

The third Kingdome is the Greekish Empire, the which topped the Persians, not onely in many victories in the dayes of *Themistocles*, *Leonidas* &c. But especially by *Alexander* who in three maine battells vanquished *Darius Codomannus*, and translated the Empire to Macedonia. That Grecia next succeeded to Persia and not Affrica or other Coasts: wee have the more than evident testimony of the Angell, who at the same instant and in the same act whereby he fought with the King of Persia, he brought in the King of Grecia, 10.20.

The which Kingdome of Grecia was begun by *Alexander* the great: For however 'tis very true the states of Greece were very potent, yet none of them ever conquered Iudea till *Alexander* his daies: The which is our Prophets drift, to determine who succeeded in Tyrany over the Iews: the which kingdome was upon *Alexander* his death divided a-

mongſt foure of his Captaines, who contending amongſt themſelves, the Empire fell into the hands of two of them, whereof wee have a plaine hiſtory in the 11. Chapter.

Now whereas ſome of greateſt deſerts in their travells about the ſenſe of this Prophecy, doe take *Alexanders* Kingdome diſtinguiſhed from his foure ſucceſſours, to bee intended by this brazen metall, I deſire (with the ſafety of their greateſt worth) the truth may ſhine forth, for which cauſe let the Reaſons be examined without the preiudice of any mans perſon.

Firſt, they cut out ſix yeares onely for the continuance of that Kingdome, wherein the Prophet ſhould croſſwhet himſelfe, intending by braſſe a ſtate exerciſing greater Tyrany then either goulden Babel, or ſilver Perſia had done, whereas ſix yeares tenne times tolde did not finiſh the oppreſſion of either of them.

Secondly, *Alexander* did never exerciſe greater Tyrany over the Iewes, then the Chaldean or Perſian ſtate had done: nor any of his Captaines in his dayes: In the conqueſt of Iudea, he honoured *Iaddua* the high Prieſt, by whom he was encouraged to wage warre with the Perſians, and ſo departed without any ſuch hoſtillity, as Babel formerly had uſed, who deſtroyed the Temple, captivated the people, and dedicated to his Idols the holy veſſells: Nor yet as was done by Perſia, who was bearelike and churliſh to the Iewes, hindering their planting after their returne, inhibiting the building of the Temple, and receiving the ſlanders and accuſations

of

of the adversary, to the great vexatiō of the Church. But Greece ioyntly considered, did exceed the former oppressions, Iudea being trampled underfoote by the Kings of Syriah and Egypt, especially *Epiphanes* the vile, that little horne springing forth of one of the foure hornes of the beast.

Thirdly, the third metall here is the same with the third monster in the 7. Cap. where the foure Captanis are members of the same body, & no new oppressors, which should have bin distinguished by a new Monster: with other circumstances which will further confirme and illustrate our present truth, as indeed the concent of parts is best discerned by the consideration of the whole plot together.

D. oppression of the Church is a note of the basest men, Cap. 11. 21.

D. The basest persons may enioy the dominions of the earth, *Iob.* 9. 24.

40 *v.* This fourth Kingdome intēdeth such a state as did conquer the Gretians, and trample underfoote the former Kingdomes, the which true history records, and the Events declare to be the Roman state which overcame *Alexanders* Successors the Kingdomes of the North and South & translated their dominions into Provinces.

This Interpretation is strongly opposed by many reasons all which depend upon this, that the Kingdome

40 *v.* *Also upon the fall of that, there shall arise a fourth Monarchie the which shall bee exceeding stiffe and strong, and as Iron, doth whinder other metalls, so shall this last batter in peeces all the power*

of Christ is intended by the stone cut out of the mountaine: the which they interpret spiritually of his Incarnation and ministery on earth, whereby the Gospell was spread over all Babilon, Persia, and Grecia: By which mistake the whole plot of the holy Prophet is miscaried, and the Prophecy straitened to lesse then a Third part of its due history and time.

power of the former Kingdomes.

By which opinion Syria-Egipt, or Syria single, is interpreted to be this fourth metall, whose Arguments are first to be scanned, and error removed, that we may without prejudice behold the Evidence of truth.

First, it is to be observed that in the 44. *verse*, it is said, *In the dayes of these Kings*: now it is well knowen that the birth of our Lord was after the overthrow of Egipt and Syria, by the Romane Consuls.

And in the dayes of the Romane Emperour, especially fith Kings in this sense, intends the highest degree of kingly honour, knowen to us by the names of Monarchie, or Empire: now shall any thinke that the states of Grecia, were Monarchies, and Lords of the world, at that time when our Lord was borne, fith their greatest Conquerours, as *Antiochus* the great, and *Antiochus* the vile, his sonne, were so bearded by the Ships of Kittim certaine ages, before this: and the Roman name, a terror to them long before.

Secondly, every of the Kingdomes here mentioned, were one united state apeece, under the same Re-

Regiment, ſame lawes, Aſhur and Chaldea united, Media and Perſia united, ſo that it ſounds harſhly, to call that a Kingdome, which never was an united body, but ever had inteſtine hatred, towards (and bloody warres with) one another; the which abſurdity ſome of their owne foreſeeing, have interpreted Syria to bee the fourth both metal, and beaſt, wherein they runne into narrower ſtraites, thereby making Babel, two of the metalls Gold and Iron; the which is not my Collection, but their owne expreſſe words: and alſo to fill up a compleate number of ten hornes, they be two Kings from Egipt which never ruled in Syria, nor yet did all their eight Syria Kings, gore the Church of God; but of theſe Pleas more in the 7. Chap. onely a touch here to ſhew what uncertainty attends error, though entertained with greateſt depth and modeſty.

Thirdly, their Argument of mixing with the ſeed of men, rightly interpreted maketh ſtrongly againſt them: We read indeed of two interchangeable marriages, 'twixt the two houſes of Syria, and Egypt, *Bernice* & *Cleopatra*, but ſhall we thinke that to be the depth of the holy Spirit, in theſe words, ſeeing here is nothing perſonable in this Image: Dare we thinke this mixture ſhould not intend a mixture of ſtate, as well as all the reſt; It had concerned the cauſe much (yea wholly) to have ſhewed this to be an uſuall acceptation of the ſeed of men, in the propheticall ſtile: If we obſerve the Scripture phraſe, the ſeed of men muſt needs bee the outcaſts of the covenant, with whom they, *1.* the Church-members ſhould mixe themſelves, not by carnall copulation, but ſpirituall

abomination: That diſtinction of the ſeed of men, and ſeed of God, was familiar among the Iewes, euerſince the daughters of Caine, corrupted the ſons of God by profeſſion: *Gen.* 6.1. If we will interpret a Iew, we muſt expect holy miſteries, in Hebraiſmes and Iewiſh phraſes: ſo that the ſeed of men intendings outcaſt of the covenant, ſtrangers to the profeſſion of the faith, it can no way either ſuite with Syria or Egypt: ſith both houſes were Gentiles, ſtrangers to God.

Fourthly, as Iron breaketh all other metals, the hammers and tooles of the Artificers being made of Iron, ſo the fourth Kingdome was to breake the power of all the former Kingdomes, but Syria-Egipt, one or both never ſubdued the former in any ſuch degree; as daſhing in peeces here intends. As for Perſia, their attempts againſt it were ſmall, the ſucceſſe leſſe; witneſſe the death of *Antiochus* the vile, and as for the parts of Grecia, we read of ſome attempt by *Antiochus* the great, againſt them, whom the Roman did beate, with great both loſſe and diſgrace, Cap. 11.18.

To ſay nothing of their mutuall warres, whereby they had both hands full, eſpecially ſeeing the Romans (a backfriend to Siria) were ready to apprehend the leaſt occaſion, either of protecting others againſt them, or of affronting them in their attempts abroad, Conclude we then the fourth metall can not intend Siria-Egipt.

There are alſo divers Circumſtances of great moment, enforcing us to apply it to the Roman State, and no others, as, Firſt, That State muſt needs

be

be intended by this laſt metall, which did ſubdue the Greekiſh power, the former metall, it being a Ruled caſe, that the later Kingdome did raiſe it ſelfe by the Conqueſt of the former, now none but the Romanes did ſubdue Grecia, none but the Romans wreſted Iudea out of the hands of *Alexanders* ſucceſſors, they therefore ſucceeding next in Tyranny over the Iewes, muſt needs be the next and following Kingdome.

Secondly, upon the fall of the fourth metall, the whole Image becometh as the chaffe of the Summer threſhing flore, which til then ſtood firme; An Image of perſecuting ſtates, for however Kingdome or Imperialty, was taken away from each of them by the following: yet a Remainder of Dominion, was to be continued in every of them, while the fourth metall floriſhed, and the fourth monſter lived, as in C. 7. 12. and then all the metalls to bee beaten to pouder, together by the ſtone cut out of the mountaines, and all the beaſt to bee conſumed by the fiery ſtreames, iſſuing from the Ancient of dayes: now wee ſee a degree of power continued to the three former, even untill the Romanes, yea and with them alſo: *viz*, of the Babilonians, in the Armenians; of the Perſians, in the Parthians; of the Grecians, in the Macedonians: ſo that the fourth metall and monſter muſt needs bee the Romanes, ſeeing after the expiration of the Grekiſh Empire, a degree of kingly life was continued to the former with the Romanes.

Thirdly, in the Romane Empire there was a mixture, with the ſeed of men ſtrangers to the Faith of God: The Empire was Ioynt in the ſixt head (as the Thighes

Thighs joyne in the loynes) The Emperours, in whom the Monarchy began ruling alone, but afterward the Empire fell into two States or Empires, one in the East, the other in the West: In the one there is a mixture of the Church of Rome (though hidden under the Papacy) and of strangers from the faith, as Emperours Paganish and heretical, the one claiming a Temporall, the other both Temporall and Spirituall Iurisdiction: This mixture our divine Apostle obserues; for which cause he maketh the Papacy the eight head, and one of the seven, to wit, the sixt by usurped Iurisdiction: yea, not onely doth the said holy Apostle foretell the deadly wound of the first beast, The Emperiall State, to be cured by the second beast the Papacy, *Rev.* 13.12,14. But even their own fast friends acknowledge, that Rome through the Incursion of the Barbarous Gothes and Vandales was brought extreame lowe, so that it had become a stall of beasts and dwelling of filthy Cattell, had not the Pontificiality succoured her ruines, and so repaired her ancient dignities: The which, good history doth confirme; Rome being forsaken of the Emperours, was possessed by *Odeaur*, *Theodoricus*, *Alaricus*, and by them and their Fathers so spoiled, that all hope of recovery was lost. *Belisarius* and *Narses*, Captaines of great worth, fayling in the attempted recovery, so that these Gothes stiled themselves Kings of Italy, and did long enjoy Rome with the Emperours consent; for which cause they are esteemed the seventh head: But the Pope seeing these Gothes fouly tainted with the heresy of the Arians, and feeling the smart of their cruelties,

not

not onely treated with them with ſupplication, and teares to ſpare the Church, but alſo undertooke an Embaſſage to the Emperour to this purpoſe; that he would tollerate (a cauſe worthie his Holynes) the Arrians within his dominions; otherwiſe the Apoſtolique Sea, and Church of Rome could obtaine no freedome from the rapines of *Alaricus*, and his Gothes: The which one of the Popes (travelling perſonally in the cauſe) hardly obtained of the Emperour. Afterward the Pope grew more hardy, and ſhooke off the yoke of the Gothes, and themſelves became the eight head. Alſo in the other head of the Eaſterne Empire, there was the like mixture. The Church of Grecia (though miſerably Apoſtate) did purchaſe the liberty of their conſcience, of the Turkiſh State, which overcoming three of the ten States of the Empire, became the other leg ſupporting the Image of the perſecuting State: No ſuch mixture of the Church members with Heretikes, and infidels, is ſo notorious in all the world: ſo that we may conclude what State the Prophet intendes hereby.

Fourthly, the fourth mettal muſt needs be that afflicting State, which houldes the dominion of the earth untill the Kingdome be taken away from the whole Image, and returned to *Daniels* people: 44. the which Syria-Egypt did not, for the ſame hand that tooke the Kingdome from them, tooke alſo the Scepter from *Iudah*. But the Romane Empire yet ſtandes partly in her eight head, the Papacy, and partly in her little horne ſubduing 3. of the ten: who riſing after them, was to afflict the Iewes

in the declining State of the Empire, as experience hath made good. Conclude we then, the Romane State yet houldes the Kingdome from the Iewes, notwithſtanding the overthrow of Greeks divided Kingdome, ſo that Romes perſecuting State muſt needs be this forth mettall beating up the oppreſſion of the Iewes. But here the charge of Iudaiſme may ſeeme to be faſtened upon us by this our interpretation which as tendering the peace of the Church, we ſubmit to the learned therein. Before removeall of this imputation: I admoniſh our brethren to examine, whether themſelves may not receive their owne charge returned: for if Siria-Egypt be the forth mettall, and upon the end of their State, the Meſſiah muſt come, and bring to the Iewes, ſuch a Kingdome as ſhall not be given to another people: Surely this inforceth the Silly Iew to beleive, that the Meſſiah coming in our nature, ſhould bring to them an earthly Kingdome, ſith it was well knowe to the Iewes meanely ſeene in the Prophets, that the ſpiritual Kingdome was to be given to the Gentiles, and the Iewes forſaken: Not my people. Thus are they gravelled in the ſhals that covet to ſhun the Rockes of Iudaiſme: But for anſwer, I have ever learned Iudaiſme to conſiſt in the retinew, or revivall of Iewiſh rites, or (to give as much as modeſty can demande) to dreame of an earthly Kingdome, exerciſed by the perſon of the Meſſiah, in Iudea and over the Iews; but away with ſuch dotage: the learned Divines of this opinion, muſe of nothing leſſe. To ſay that this is Iudaiſme, the Iewes ſhall be converted in

the

the end of the Romaine Empire, and returning to Iudea, ſhall there plant themſelves, a Chriſtian Church, exerciſing dominion over their former oppreſſours: I leave to the judgement of the Church.

fulfilled 843 200 years after this was written

The Romanes are here then reſembled unto Iron, for that they were of a more hard, and warlike diſpoſition, than any of the former, by whom the reſt were beaten to duſt, and reduced into Provinces; but eſpecially for that of all the metals they were the baſeſt, and hardeſt in cruelty, and oppreſſion towards the Iewes: no age affoording the like cruelties, as Ieruſalem indured under the Emperour *Veſpaſian*. *Matth.* 24. 21.

D. The more the Church is hardened in their rebellions, the harder perſecutions ſhall befall them. *Ier.* 6. 28. 30.

Obſerve that Iron is ſayd to breake in peeces all theſe, ſo that the baſenes of the mettals did not onely reſpect the Iewes, though principally it did; this State battered the former perſecutours alſo.

D. The Lord ſuffers one wicked man to revenge the Church upon another, *Rev.* 6. 4.

D. Great are the cruelties that bloudy minded men ſhew one to another. *Prov.* 12. 10.

41. *verſ.* This Kingdome deſcending towardes the feete was divided into two partes, the Eaſterne, and Weſterne Empires, the one whereof retained the ſtrength of Iron, in oppreſſing the Iewes, as

41. *verſ. And whereas thou obſerveſt the feete and toes compounded of brittle clay, mixt*

we see the Turkish State is of great strength in himselfe, and over the dispersed Iewes.

D. The Kingdomes of the world are divided amongst, and against themselves. *Ind.* 9. 20. 23.

D. The faireſt Kingdomes are but as brittle clay of a fraile nature. *Ier.* 18. 67.

42. *v.* The spirituall State of the Empire under the Papacy, is compared to potters clay, first for that the weapons of their warfare were but weake, interdictions, proscriptions, excommunications; all which were non-suyted, *Ipso facto* in the Court of Heaven, *Pro.* 26. 2. and not otherwise esteemed by the Emperours, and good men, than Leviathan did fish-speares.

Secondly, Papacy was not hard Iron-like, but clay-like flexible to the Iewes. The Popes have by their Bulls interdicted the Protestants, yet by the same have alowed the Iewes as free traffique as any others.

Thirdly, to shew both the cause & signe of the ruine of the Empire, there was here and there a spot of clay in the legs, but it became not a checkemate of the Empire till towardes

mixt with the Iron, know that towardes the Empires end the State shall be divided, and yet it shall retayne the former sturdy disposition against thy people.

42. *v. Know also that whereas the clay was mixed with the Iron, the State of the Empire towards the end shall be weakned & become unable to oppresse as it did before.*

43. *v. Yea whereas the Iron, and the clay were mixed in the feet, know. that my worshippers, shall*

towardes the end, when the feete & toes were equally compounded of both Iron & clay; the which things have ſuch cleare conſent of all hiſtory, that the induction of particulars, were to light a Torche to the Sunne.

D. Earthly States the longer they continew, the more fraile. *Pſ.* 49. 11. 12.

ſhal mixe thẽſelves with wicked wordly States, yet ſhall there be no union, but rather a continuall jarring betwixt them.

43. The Popes of Rome mixed themſelves with the Emperials not onely by temporizing in point of Religion, faſhioning their ceremonies, to the content of Paganiſh people, many of whoſe Rites they retained: the very name of their Pope being a Prieſt of their idols, uſing alſo their laws in cauſes Iudicature, ſo that the Gentiles might thinke the face of Gentiliſme onely changed, the body remaining under the Popiſh faith: 2. But alſo and ſpecially by intermedling into the affaires of State, and winding into the faireſt Dukedomes and Dominions of the Empire, for which cauſe the Papiſts vaunt of the donations of divers Emperours, *Conſtantine*, *Aiſtulphus*, *Pipine*, *Charles the Great*, of *Lodovicus Pius*, *Otto*, *&c.* All which and ſome others did beſtow largely out of blind zeale, not diſcerning the wickedneſſe of the Apoſtolique Sea: but the greateſt part of that, which is fathered on theſe Doners, is either forged, or els ſo wrung out of them, as that they have little cauſe to thanke the Doners, it being a thong cut out of their owne hide, partly for their owne conſecra-

tions, partly for the purchase of their absolution, or lastly for the investing of their sons into the honor of the Cesars, that so they might succeed after them.

D. To mixe our selves with worldlings, in serving the times, is ever base and sinfull. *Is.* 8. 12.

The successe of this mixture was not better, the Emperours and Popes had continuall warres: witnesse the Raigne of *Henry* the IV. *Frederick*, *Barboross*, and *Frederick* the second; whereupon arose the different Faction *Guelphes* and *Gibelines*, one siding with the Pope, the other with the Emperour: untill the Emperours weakned and wearied with tedious warres, at length contented themselves with the name of the Emperour of Rome, & confined themselves to Germany onely: thus have we their mixtures, their division, a cause worthie such a spirit, such a Prophet.

D. Time-serving is ever returned with ill successe. *Pro.* 29. 25.

D. The Professors of God and men of the world can never hartily love one another. *Iam.* 4. 4.

44. *v.* Concerning this fift, and last Kingdome, intended by the stone cut out of the mountaines, I desire to deliver what I conceave most consonant to the holy Prophet, leaving it to be tryed or censured by the learned Fathers of the Church.

This Kingdome is the State of the Iewes, who being raised up by the

44. *v. And during this Empire, the mighty God shall set up a Kingdome by his immediate power, which shall never be subdued, by any*

the immediate hand of God, out of the desolations, both unto the embracement of Religion, and also to the unio of a Kingdome, who were as dead men, during the florishing State of the Empire of Rome, but in the declining condition thereof are to be awaked by the mighty power of the God of Heaven, and to be reestablished into their former Kingdome with greate glory, and large command: First such a Kingdome is here intēded as was by the foure mettals withheld from the Iewes, who of all *Noahes* posterity were the just heires of the world: *Cham* was to be a servant, and *Iaphet* to dwel in *Shem* his Tents as one of his family: *Shem* being the head thereof. That such a Kingdome must be here meant appeares hereby: In that the Image stands up at the instant of their losse of soveraignty, being made vassals to the Chaldeans by captivity, and also in that this fift Kingdome is raised up at the instant of the battering of the Image. Now had this Kingdome bin meerely spiritual, it needed not have stayed the overthrow of the Image before it filled the earth, sith *Christs* spirituall Kingdome doth not overthrow (further rather) Civill government, and seeing nothing is more plaine either in Scripture, or Church history than the florishing of *Christs* Gospell, even where the Church is under tyranny. Secondly it is such a Kingdome as doth shudder, and beate into peeces all the former mettals; such

ny adversary, nor shall it be resigned to any other people as before it was, but they shall conquer all the former Tyrāts and remaine firme to the end of the world.

a Kingdome as muſt ſmite the feete,& ſo demoliſh the Image. Now the ſpirituall Kingdome of our Lord doth inveſt, rather than diſrobe, earthly Kings and Emperours, commanding obedience not onely to the good, but even to the bad rulers under him. Now this ſmiting of the feete is left out (as a ſcypher) by them that interpret it ſpiritually. Conſider then if this were meant of the preaching of the word, diſcovering the vanity of theſe earthly things, how glorious ſoever; what reaſon can be rendred why it ſhould not ſtrike at the more glorious mettals? is there any ſenſe that *Chriſt* ſhould declaime againſt the baſer things of the world, and paſſe by the eminent States? or ſhall we thinke that a Conviction wrought in Siria-Egypt, ſhould occaſion the other former States to yeald to the embracement of the faith, themſelves being ſtrangers to his Sermons? Sure I am, the Cõverſion of Nations to the faith, coſt more adoe: or laſtly dare any ſay that our Lord either by his owne perſon, or Apoſtles, did firſt preach to the States of Syria and Egypt before any other Countries? Is there not cleare evidence, of the Converſion of other Churches, before clay-footed Syria-Egypt? how then is the ſtone ſayd immediately to ſmite the feete rather than any other part of the Image? ſure theſe and like improbabilities we fall into by intending *Chriſts* miniſtry of the Goſpell.

Thirdly, ſuch a Kingdome is here intended as was to be continewed to the Iewes without alteration; It ſhall not be given to another people, than *Daniel* his people; but when the Meſſiah came,

came, and brought his ſpirituall Kingdome; he firſt preached the Goſpell to the loſt ſheep of the houſe of Iſrael, from whom yet the Goſpell was taken away, and given to the Gentiles. The which Argument is yet more plainely laid downe in 7. 18. where the Saints are ſaid to take the Kingdomes from the beaſts, and poſſeſſe it for ever and ever: To this ſome anſwer, the wordes are to be underſtood a ſtrange people; wherein I reply the ſenſe is the ſame, another people, or a ſtrange are indifferently the ſame, ſith all were eſteemed ſtrangers to the Iewes which were not Iewes. Others object it ſhall not be given to another people, becauſe *Chriſt* will exerciſe his ſpirituall Lordſhip himſelfe, To which ſenſe I ſubſcribe, if any can ſhew me who did exerciſe this Lordſhip before the coming of the Meſſiah: for ſo much the wordes ſound, That whereas you have bin held under the Tyrants of the world thus long, upon the recovery of your Kingdome, it ſhall never be reſigned to any as it hath bin. Now nothing makes more againſt them than this; for if our Lord did aſſume ſuch a Kingdome, as was formerly reſigned to others, it cannot be meant of ſpirituall Regiment: Fourthly if this Kingdome be meant ſpiritually onely, then *Daniel* had miſſed the ſcope much: for *Nebuchadnezzar* had his thoughts buſied about the iſſue of his Monarchie, according to which thoughts the dreame was directed, and *Daniel* interpreting it undertakes to reſolve him fully. In a word, *Daniel* intends two maine Points: firſt, to comfort the Iewes in the loſſe of their Kingdomb, and liberty,

ſhewing that after many changes it ſhould be reſtored to them againe.

And ſecondly, to convince the King of his Tyranny over them, by which his third heire ſhould be nothing the warmer, another ſhould take it from him, a third from him, and a fourth from him which at the length (maugre all their deſpight) ſhould be returned them in greater glory, than ever they loſt it; now whether the ſpirituall Kingdome of *Chriſt* doe anſwer this ſcope, or no, I leave to the judgment of the godly wiſe.

D. The Kingdome of the Iewes, is to be raiſed by the meere power of God. *Ezc.* 37. 5. 6. 14.

D. There will come a time when the Church ſhall enjoy peace without interruption. *Zach.* 14. 21.

D. There will come a time when the men of the world ſhall be underlings to the Church. *Ezek.* 16. 61.

D. There will come a time when the Iews ſhall deſtroy their deſtroyers. *Zacha.* 12. 3.

45. *w.* The certainty of the interpretation, or the Prophet maketh familiar to the King, by explaining the correſpondence twixt the Type, and the ſpirituall thing intended, the which he reduces to theſe two heads; the hewing of the ſtone out of the Rocke, intends the raiſing of the Kingdome with great difficulty, the people whereof being as a rock of ſtone, hidden in the mountaine; allo

45. *w.* *The certainty whereof may hereby appeare to the King: the cutting the ſtone out of the Rocke, ſignifieth the difficulty of the repaire of this people*

alſo the beating of the Image into duſt of the threſhing floore, declares the ſubverſion of the former perſecuting Stats, the which yet the holy man doth rather imploy than utter, that ſo the proud King might have no cauſe of diſtaſte.

D. The correſpondence of the Tipe with the thing tiped is the beſt helpe of interpretation. *Matth.* 13. 38. 39.

D. The Lord worketh the greateſt things out of the meaneſt beginnings. *Iſa.* 14. 6.

Daniel ſtileth the Lord the mighty God: firſt, for that his power, & out-ſtreched arme was eſpecially ſeene in the repaire of this people: who were a deſpiſed broken veſſell, as dead men out of mind; and ſecondly that he might make a zealous profeſſion of his faith even to the beardes of theſe Idolaters, extolling the true *Iehovah* before their divelliſh Oracles.

D. Our God is a greate, and mighty God. *Pſal.* 50. 1.

D. There is an infallible certainty of the viſion of the Prophets. 2. *Pet.* 1. 19.

D. 46. v. Gods word hath a marvellous convincing power. 1. *Cor.* 14. 25.

people done only by the immediate hand of God: and the beating of the metals into powder, doth ſo evidence to the King what ſhall befall his, and the other Kingdomes of the world, that he need not doubt of the interpretation, but receive it, as an Oracle from Heaven.

46. v.

Vpon this, the King deeply affected with theſe things, bowed himſelfe groveling, and gave Daniel *divine honor, and alſo commãded his ſervants*

It was usuall with the Gentiles to give Divine honors to men, which made *Mordecay* his knee so stiffe to *Haman*; which yet the wiser Gentiles, did reprove, as *Callistines* in *Alexander*, *Conan* in the Persian Court. The which custome the King observes in honoring *Daniel*; a branch whereof is yet retayned by our gallants, devoting healthes to such as they honour, in their filthy quaffings.

D. To give Divine honours to men, is grosse Idolatry. *Rom.* 1. 19. 20.

D. Great men doe not sin alone, their servants fall with them. *Iob.* 19. 1. 2.

47. *v. D.* A wicked man may make a glorious confession of God. 6. 26.

D. Our *Iehovah* is supreme, even over the Gods of the Gentiles. *Num.* 33. 4.

D. Israels God is Lord over her greatest enimies. *Psal.* 97. 1. 7. 8.

D. That which the Prophets reveale is done by the power of God. 2. *Pe.* 1. 20.

48. *v. Daniel* was made head over the wise men, an office much like to our heads of Colledges; the which

vants to offer Sacrifice, and incēse of sweet perfume.

47. v.

Yea the King acknowledged to Daniel, *doubtlesse the God that you Iewes doe worship, is the mightiest of all Gods, and commander of all the Kings of the earth; yea a most wise God as appears by the revelation of this my dreame so intricate.*

48. v.

And as for Daniel, *the king did greatly honour, and reward*

which he might undertake. All arts being from God, and therefore honeſt: eſpecially ſith thereby he had opportunity to: firſt, Polliſh their learning by removeall of the abuſe of it in the ſtudy of curious Arts: ſecondly, to ſet up the Iewes learning among them, that ſo they might come to the knowlede of the true God; which doubtleſſe tooke ſuch footing in the time of the captivity, that it grew famous among the Gentiles: Thirdly, to protect his brethren, who in caſe if they were called to the barre of the civill Majeſtrate, might make him their refuge, who ſate in the Kings gate, or if any were queſtioned in point of Religion, he might ſway the Magicians to favour his brethren, who otherwiſe were deadly foes to them.

D. The Lords Prophets ſhall not want reward of their ſervice. *Iſ.* 49. 45.

Two yeeres hence the good figs were to be brought into captivity, under *Ieconiah*, whoſe ſafety is hereby prepared.

D. The Lord will prepare a forehand to eaſe the affliction of his people. *Gen.* 50. 20.

reward him for this ſervice, making him cheiſe Ruler over the affaires of Babylon, & promoting him to be head over the wiſe men of Babylon.

49. V.

And at Daniel *his requeſt, the King preferred* Shadrach, Meſhack, *and* Abednigo *over the buſines of the Kingdome, and under him, he being wholy imployed in cauſes of judgement.*

Great honors may be embraced by the Saints: as *Ioseph*, *Nehemiah*.

49. *v.* *D.* Offices are a burthen where under-Officers are faithlesse. *Pro.* 25. 19.

D. When the godly are exalted all their brethren fare better. *Pro.* 24. 2.

Daniel sate in the Kings gate; An Allusion to the Iewish manner of having the common Pleas over the gate house; that so both City and Country might have equall admittance to implead one another: whereupon Majestrates are stiled reprovers in the gates.

D. Even in causes of judgement the Lord provides the safety of his Church. *Is.* 49. 14. 15. 16.

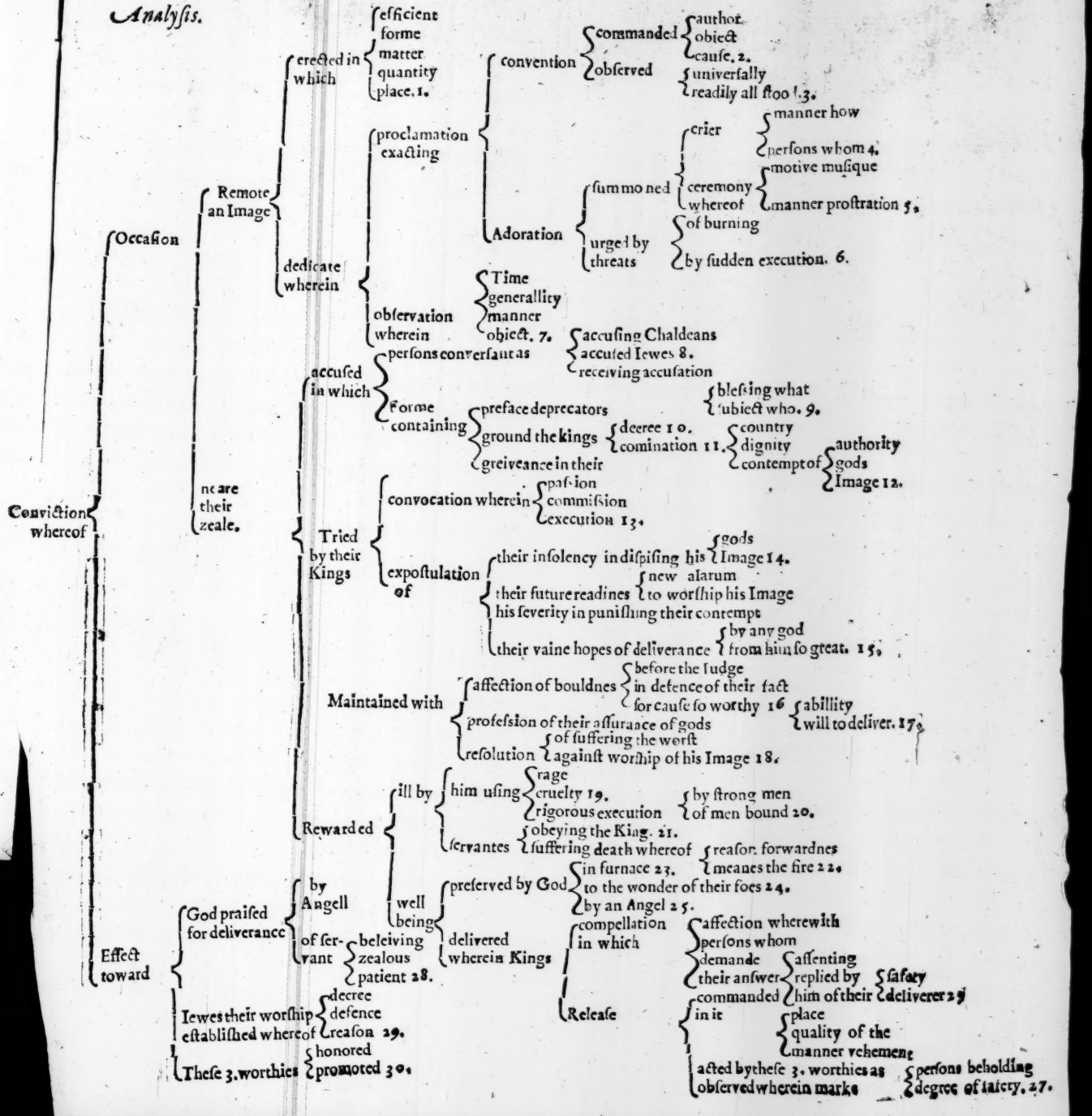
CAP. 3.

THE goodnesse of the Lord is ever manifest for the preservation of his Church, whose greatest comfort is then in brewing, when most opposed by the world. The which Argument as it is handled

Chap. 3. Nebuchadnezzar *for the memory of his former vision, erected an Image of gould* 30. *yardes in height,*

This 3: Chapter containeth Israels consolation in the captivity by *Nebuchadnezzars*

Analysis.



led in this whole Prophecy, ſo particularly in this Chapter: wherin all Babels Poliſians ſet their malice abroach, to ſuppreſſe, if not utterly extinguiſh the Religion of God: which yet in the cloſe of all, was turned to its greater inlargement. The erection of this Image may ſeene to follow, ſhortly after the former dreame: for firſt, it was a Plot of the Nobles of Chaldea, out of emulation of theſe three worthies, whoſe preferment in the affaires of the Kingdome, they ſtomacked; now malice we know is reſtles, and ignorant of delaies: as we ſee by the like experience, in very firſt yeere of *Daniels* grace in the Perſian Court. ch. 6. 8.

height, and 3. *yardes in breadth; the which he placed in the plaine of Dura, within the Province of Babylon.*

Secondly, it was ſpecially intended to inſnare the Iewes, as appeares in the eight verſe; the abſence of theſe three worthies was ſoone eſpied, and their accuſers delayed not to bring their evill report before the King: and not onely theſe three were hated by them, they ſtrike at the whole body of the Iewes in their accuſation. Now be we ſure that that malice, which could not ſtay the end of the ſolemnity, but accuſes the Iews, as ſoone as ever the firſt ſervice was ended, could not long endure the proſperity of the Iewes the leaſt while. Thirdly, the occaſion declares, it was not long after. The King having conquered diverſe people, of divers Religions, it was thought fit to bring the whole Empire to conformity in point of Religion; for the effecting whereof this Image ſeemed a faire

project,

project, the which did represent the Babyloniſh gods, as appeares hereby; he chargeth upon them the neglect of his gods, as well as his Image: 14. the which invention (as Policie wills) it concerned the wiſe men of Babylon, to ſet on foote betimes, ſith they ſaw the King was wonderfully affected with the Interpretation of his dreame, and ſpake very ſuſpiciouſly in the commendation of the God of the Iewes, ſo that they had juſt cauſe to feare the Kings over-eſteeme of the Iewes religion; and the rather, theſe new favourites were more ready to buzze ſomething or other into the Kings eares, and were likely to inveigle the King, to ſet up their ſuperſtition. Now this Image would binde him to adherence to the Chaldean gods, Kings being ſuch admirers of their owne actions, and ſo ſlow in Innovations, that they holde it ſcarce ſafe to change, though it were for the better. Theſe things thus premiſed, it was dangerous for them to deſer ſo pious a worke.

Even now the King made confeſſion of the true God, and now falls to new Idolatry.

D. Holy motions have ſmall abode in a wicked heart: *Hoſea* 6. 4.

D. Wavering mindednesſe in religion is a note of a wicked heart: 1 *King.* 18. 11.

Obſerve that the Prophet calleth that an Image, which yet was a Repreſentation of the Chaldean deities: The Popes learned Ieſuites (to helpe at laſt caſt) diſtinguiſh Idolatry: The worſhip of the Gentiles was abſolute, if you will take the word aſcribing a deity to ſtockes and ſtones, for which cauſe

cauſe they call theſe ſtockes and ſtones Idols, for that the thoughts of their worſhippers reſt, and ſtay in the thing, not looking beyond them to any further deity: But we (ſay they) raiſe our thoughts from the Image to the divine nature, we are thereby minded of, and ſo doe not commit Idolatry: but ſure had they turned over another leafe, they might have ſeene an Image repreſenting the deity of the Gentiles, and the omiſſion of worſhip of this Image, charged as a neglect of their gods: v.14.

This Image was of gold, which being ſo large was worth many millions, yet wee ſee the King ſticketh at no coſt to further his idolatrous zeale.

D. Superſtition will ſticke at no coſt to further Idolatry: *Iudg*: 17.4,5.

Now it is uncertaine of what creature this Image was the pourtraiture, yet it is very probable to be a mans Image: for firſt, the Image *Nebuchadnezzar* ſaw in his dreame, was like a man, for the retinue of the memory whereof, this (ſo glorious) Image was built. Secondly, the ſimmetry of the parts ſixty cubites high, and ſixe cubites broad, doth anſwer moſt fitly a humane proportion; other creatures carrying their faces groveling towards the earth, their height doth not ſo much exceede their breadth. Thirdly, the gods repreſented by it were foure, two of the male and two of the female ſexe, whom they fabled to have beene men and women formerly, as *Belus*, *Venus*, *&c.*

This Image was made thus glorious and great; to ſtrike in all men an high opinion of the greatneſſe of their gods; and alſo to affect the beholders

with wonderment: a fit diſpoſition for perſons given over to Idolatry.

This Image was placed in a plaine, either for the eaſier acceſſe, that multitudes might be preſent at the ſolemnity; or elſe out of a diſpoſition to affront the Iewes, whoſe Altars were built in high places: for which cauſe theſe fooliſh Syrians dreamed, the God of Iſrael, to be a God of the hills, not of the valleyes: 1 *Kings* 20.23.

2. *v. D.* Idolatry is ſupported by the decrees of humane authority: 1 *Kings* 12.32.

The Nobles and Rulers are ſummoned to this dedication: for that, firſt, to ſome of thē was ſpecially intended inſnarement hereby, rather than to the cōmon people: & ſecondly, the vulgar are eaſily drawne to imitate the practiſe of great ones.

Superſtition is ſheepiſh, and willing to follow a leader as well into a pen-fould, as greene paſture. Thirdly, if all had beene called, there muſt needs have beene ſuch a crowd and tumult, that their worſhips might have beene hindred, yea the lives of many indangered thereby. Fourthly, theſe Rulers (as is uſuall in cauſes of State) did perſonate the people they ruled, and their yeeldance concluded the whole Countries; for which cauſe the Proclamation in the 4. verſe, directed only to them, doth yet mention all people and nations.

v. 2. *To the ſolemne dedication whereof, the King ſent a Proclamation, to aſſemble all the Nobles, Governours, Captains, Iudges, Treaſurers, privie Councellours, Sheriffes, and all inferiour Officers in the Province of Babylon.*

D. Su-

D. Superſtition firſt lookes to winde in great ones: *Ezr.* 8.11.

3. *v.* Wee ſee all aſſemble readily, here is no excuſe, none withheld by other buſines, but all come and are preſent themſelves.

D. The worſt cauſes may have multitudes to applaud and obſerve them: *Acts* 19.34.

D. Superſtition will travell farre for furtherance of will-worſhip: *Matth.* 23.15.

D. Even Idolatry teacheth, that every man for himſelfe, is to be preſent at the place, and in the time of worſhip: 2 *Kin.* 10.20,21.

4. *v.* This Proclamation is delivered in the plurall number, Wee cõmand after the manner of Kings: for that, firſt, they bare the perſon of the whole body, and ſpake in the right of ſubjects, lawes and manners: and ſecondly, for that in buſineſſe of State, they doe nothing without the counſell and advice of the Counſellours of State, whom Kinges conclude in ſuch ſpeeches: *Heſt.* 1. 13,15.

3. v.
And accordingly there aſſembled all the aforeſaid Nobles & Officers, within the Province of Babylon, & all preſented themſelves ready to worſhip the Kings Image.

4. v.
Which done, an Herald did ſolemnely proclaime: Harken to this royall command, O all yee inhabitants of Babylon, of what Nation, Language, by birth ſoever you be.

The intent of this Image was to bring uniformity in Religion: the civill and ſpirituall State being of ſuch neare relation, that variety of Religion might weaken the ſtrength of the

weale-publike; which this Image of their deities did prevent.

D. Vniformity in one Religion is the safest for the weale-publique, nature it selfe being our judge.

The Reasons of the ill consequences of the plurality of Religion publikly professed are so obnoxious and familiar, that even the light of nature it selfe is apprehensive of them.

First, divisions, and factions, and sidings within the same body, each party minding their owne things, & of those of their faction & opinion; whereby the common utility is not onely omitted by all or most, but greatly endammaged thereby, as we see in severall Countries beyond the Seas. 2 *Sam:* 27.11. *David* knew, that if any of the Geshurites had escaped to tell *Achish*, hee might easily have concluded, Thus will *David* doe while he continueth among the Philistines.

Secondly, secret siding and plotting with the enemies of State, out of a desire in a tumultuous estate of the Republique to advantage themselves, and advance their owne cause. *Exod:* 1.10. The Egyptians tooke counsell to keepe under the Iewes, lest in time of warre they should shake off their yoake, or side with their enemies, whereto they deemed them inclinable, being of a different Religion.

Thirdly, mediocrity of many, of most, who willing to serve themselves of the times, doe suspend their liking of any Religion, in this multiplicity of opinions; and also do forbeare further or favour either cause, as being ignorant whether

ther ſide ſhall prevaile in the event. 1 *Kin:* 18. 21. The ſchiſme of *Baal-Peor*, and his Prieſts and worſhippers, did ſo ſtumble the common people, that they neither embraced the one nor the other, but halted twixt two opinions, careleſſe of either.

Fourthly, jealouſies, ſuſpicions and heart-burnings twixt Rulers and ſome of their ſubjects, the adverſe ſide in point of Religion, being neither heartily loving nor beloved; the which ever cauſeth many feares, and mutuall diſtractions. *Pſal:* 18. 45. Strange children will deale deceitfully, and little truſt to be repoſed in them: the Lords of the Philiſtines did wiſely foreſee this, for which cauſe *David* is diſmiſſed, out of a jealouſie hee would prove unfaithfull in the warre: 1 *Sam:* 29. 4.

Fifthly, perverting of lawes, and ſuſpence of diligent execution, in favour of the one ſide, and alſo wreſting the equity and ſoule of law, and exacting rigour on ſuch as are adverſe (to Officers of State) in opinion, though otherwiſe as legall ſubjects as themſelves. *Ezra* 4. 23. The Rulers of Iudea being adverſaries both to the people and Religion of God, having obtained an hard law againſt the Iewes, inflict the rigour of it upon them: they were allowed, onely to command them to ceaſe the worke, but they compell them with force and rigour; they were allowed onely to inhibit the building of the Citty, but they pervert the law alſo to the hindering of the building of the Temple, which was the white they aimed at.

Sixthly, encouragement to the common enemies of the State to invade, having ſo many faſt

friends within the land, who (as they presume) are like, or sure to fall to them against their Country; the which may ruinate the whole body. The different faction of the Guelphes and Gibelines, the one siding with the Emperour, the other with the Pope, encouraged the one to shake off the authority of the civill Magistrate, & to affect the Kingdome of Italy, & the other to invade Rome & Italy, with cõtinual wars, to the spoile of the Church and S. *Peters* patrimony (as the Papists speake.)

Seventhly, nourishment and harbour of factious spirits, Incendiaries of the State, who *Sheba*-like are ready to sow sedition, and in a faire opportunity to blow up the trumpet of flat rebellion. *Neh:* 6. 10, 13, 14, 18, 19. *Nehemiah* felt the smart of false brethren, who ceased not to complot with the Iewes enemies, though it tended to the overthrow of their City, people, and Religion besides.

Eighthly, in fine a progresse to mutuall digladiation and butcheries, difference of opinion causing alienation of affection; this, mutuall wrong, hence quarrels, tumults, and bloody slaughters to the disturbance of the publique peace: *Matth:* 12.25. *A Kingdome divided cannot stand:* There is unity amongst Heretiques, Pirates, yea Divels, or else their societies would soone be torne with division, and soone ruinate.

5. *v.* These Idolaters have learned one tricke of their Father the Tempter: First, to allure the affections with inticing baites, & thereby to wooe the judgement, which would

5. *v.* *It is his highnesse pleasure, that immediately upon the hea-*

would otherwiſe reject his profers; ſo doe they firſt worke upon the ſenſuall part, by the ſenſes, with their melodious ſounds, that the hearers (blinded fooles) being raviſhed thereby, the traſh of idolatrous worſhip might goe for currant.

D. The allurements of pleaſure are ſhrewd inticements to Idolatry. 2 *Pet.* 2.18.

6. *v.* See here that fire and ſword are the arguments of Idolaters. The conſcience is a tender thing, and may by reaſon be eaſily wonne, but being forced is further hardened, and more intractable: yet theſe men devoyd both of piety and pitty, deale not with the people by inforcing the conſcience, but by cruell menaces, urging the obſervation of that, they deſpaired by reaſon to make good.

D. That Religion is ever ſuſpicious, that exerciſeth mercileſſe cruelty. *Rev.* 13.15.

7. *v.* All nations are ſaid to yeeld to this idolatrous worſhip, when yet in the next verſe the Iews were accuſed for refuſall of it: an uſuall forme of ſpeech, ſome things being ſpoken univerſally of the whole,

hearing of the melodious ſounds of all manner of muſique by the Kings Muſitians, ye bow down & aſcribe divine honour to the Image erected by the King.

6. v.

Know withall, that whoſoever ſhall deny to bow downe and worſhip, ſhall forthwith be adjudged to be burnt in a hot fiery fornace.

7. v.

Vpon which charge, all the people that were preſent, of what nation ſoever, upon the ſounds of all manner of muſique, bowed downe, and gave divine honour to the Kinges Image.

which ſuite not with each member in particular: as the whole head is ſicke; whereas *Iſay*, and the children the Lord had given him, were yet ſincere, and ruled with God. *Iſa.* 1.7. with 8.18.

D. Vngodly men make no ſcruple of the fouleſt ſinnes, if commanded by authority. 1 *Kings* 21.10,11.

D. It is a dangerous thing to have great ones leaders in a falſe Religion. 2 *Chron.* 28.23.

8. *v.* In this accuſation we may obſerve the perfect patterne of malice; theſe three offended onely, and now the whole body of the Iewes is accuſed for their ſakes; Religion being the quarrell, their deſpite raught them all as well as others of their brethren. The like practiſe wee ſee daily on foot, in caſe one godly perſon incurres the evill opinion of the world, juſtly or unjuſtly: The aſperſion of his offence is a common charge upon his brethren and religion.

8. *v.* *Whereupon ſome of the Chaldeans did vehemently accuſe the people of the Iewes.*

D. Wicked men will omit no opportunitie to effect their wicked deſignes. *Luk.* 22.2,3,4.

D. Gods true worſhippers are ever an eye-ſore to wicked men. *Ioh.* 15.19.

D. Wicked men being vexed by a few, doe ſtrike at the whole body of the Church. *Heſt.* 3.6.

9. *v.* *D.* It is the manner of falſe accuſers to inſinuate themſelves by flattery. *Acts* 24.2,3.

9. *v.* *Saying to* Nebuchadnezzar *O King, wee wiſh thee all happines.*

This deprecation was an uſuall ſalutation, as is with us, God ſave the King.

D. In the life and prosperity of the King, consists the weale of the people. *2 Sam.* 18. 3.

10. *v.* *D.* It is the manner of wicked men to pleade the decrees of Kings against the equity of God *Dan.* 6. 12.

D. Wicked men shall not want admirers of their wicked actions. *Ier.* 3. 31.

11. *v.* Wee see the wilinesse of graceless men, that the Kings afterthoughts might not be more mercifull, they forestall his relenting by repetition of his owne law, and instrument, even now proclaimed; so circumspect is malice.

D. Wicked men scrape up hatd lawes to persecute the Church. ch. 6. 12.

D. Worships are to be carried with all submission and reverence. *Psal.* 95. 6.

12. *v.* *D.* Private emulation whets men on to persecute Religion. *1 Sa.* 18. 9. with 22. 19.

The former preferment of these men doth not induce them to corrupt themselves, if they may holde preferment with liberty of conscience, good 'tis.

D. Office and preferment will not draw the godly to corrupt their con-

10. v.

Whereas thou by a royall Edict hast commanded every one within this Province, upon the musicall sound to bowe down and adore thy golden Image.

11. v.

And in case any deny to worship, that he should without remorse bee burnt in a hot fiery furnace.

12. v.

*We have found some refractary fellowes of the Nation of the Iewes, Shadrach, Meshach, and Abednigo, who though thou hast honou-

conſcience. *Hebr.* 11. 25.

Thoſe accuſers had exception enough, they might have ſpared falſe accuſing; they traduce this fact to be a contempt of the Kings authority; which they did not, in that they willingly yeeld their bodies to the Tyrants will.

D. Evill mindes traduce and give the worſt ſenſe of evill actions. 1 *Sam.* 22. 9, 10.

The Papiſts quarrell with us for making this converſion: Every Idoll is an Image of the deity, and every Image of the deity is an Idoll; it holdeth onely (ſay they) in Images of the falſe gods: but let them know, beſides the evidence of this place, Idolatry is charged upon the Iſraelites in *Aarons* Calfe, which yet was an Image of the true God; for 'tis ſaid, *Theſe be thy gods O Iſrael which brought thee out of the land of Egypt*; and alſo the ſolemnity of the Calfe is called *a holy day to Iehovah*: *Exod.* 32. 4, 5. Yea, were not *Ieroboams* Calves Idols, witneſſe the Prophets, eſpecially *Hoſea*: and yet they were repreſentations of the true God, for they were framed in imitation of *Aarons* practiſe: 1 *Kin.* 12. 28. and the holy day ſuited to the feaſt of the Lord in Ieruſalem, v. 32. Yea the Prophets doe not charge him with the invention of new gods againſt the firſt commandement, but with invention of new worſhip againſt the ſecond commandement: v. 33. and *Hoſ.* 13. 2. for that Images of the true God are Idols forbidden of God.

honoured with the overſight of the affaires of the Province of Babylon; yet are they regardles of thy authority, and neither acknowledg thy gods, nor worſhip thy golden Image.

13. v.

13. v. D. Superstition is begun by policy, & maintained by rage. *Rev.* 13. 16, 17.

These men doe not shift out of the way in a croud, but are ready to answer the fact, and suffer the penalty. Obedience passive is ever requisite; active a duty onely in lawfull things: which lesson they well knew.

D. The penalty of hard lawes is to be undergone, where the action is to be denied. *Rom.* 13. 2.

14. v. Its very probable they were present at the first, with an holy boldnesse affronting their Idolatries: for first, they are not charged with absence, neither by their accuser, or Iudge; which would not have beene overpassed by such eagle-eyed adversaries. Secondly, had they stayed at home in Babylon, or beene otherwise imployed in the affaires of government, they could not have beene found out, or presented to the King so soone before the Congregation was dissolved. Thirdly, their presence might much advantage their cause; for their example might preserve their weake brethren from falling, whom otherwise the feare of death might cause to yeeld; all their practise was a reall confutation of their senseless Idolatry, affronting

13. v. *Upon this complaint* Nebuchadnezzar *in a great rage sent summons to these three men, who forthwith came with his Officers into the Kinges presence.*

14. v. *To whom the King said, O* Shadrach, Meshach, *and* Abednigo, *is it of purpose that you refuse to worship my god, and deny divine honor to the Image which I have erected?*

fronting that shamefull thing in the very teeth of the King and Nobles; yea (to conclude) this their personall despite of the Image, did wonderfully set forth the glory of God in the courage and resolution of his servants, and their confidence of his fatherly protection. *Nebuchadnezzar* wisely distinguisheth offenders; some offend of weaknesse, others of set purpose and wilfulnesse. Every omission is not a transgression, but every neglect is, for which cause he makes a new inquiry.

D. 'Tis commendable in Iudges to examine offenders, and heare their defence. *Acts* 25.16.

D. The zeale of the godly is esteemed a strange and needlesse scruple. *Isa.* 8.18.

15. *v. D.* Iudges should not use severity, till the offenders have beene first admonished. *Ioh.* 8. 11.

D. Religion breedes jarre betwixt friends and favourites. *Zac.* 13.3.6.

This proud King doth not onely insult over these patient spirited Iewes, but proceedes to advance himselfe, against God himselfe, (poore worme) what God is he? Sure a meane God, that cannot stay thy hand, and take away thy blasphemous mouth in a trice; but just it is that such as wil not know Religion, should also be void of Reason.

D. Blasphemy of God and persecution

15. v.

Now therefore if you will be warned, see that when you heare the melodious sounds of the Kings musitians, you bee ready to worship my Image: otherwise you shall surely be burnt in a fiery furnace; and what God is there that is able to deliver you out of my hand? 16.

perſecution of Saints goe together. 2 *King.*18.35.

18. *v.* *D.* Gods people muſt be ready to give an anſwere of their profeſſion, 1 *Pet.*3.15.

D. True faith baniſheth out of the heart carking care, *Mat.*6.33,34.

A Chriſtian ſhould not have an anſwere to ſeeke in ſufferings, *Act.* 4.19.

D. The worth of Gods cauſe will beare up the heart in ſufferings, *Act.*20.24.

17. *v.* *D.* True Chriſtian courage will deſpiſe the extreameſt ſufferings. *Act.*21.13.

D. The ſervants of God onely are alowed to beleive his ſpeciall providence. *Pſal.*34.7.

D. The Lord is able to ſave his ſervants to the uttermoſt. 2 *Tim.*4.10.

It may ſeeme a deepe queſtion, how they could be aſſured of deliverance from his hand, ſeeing the promiſes of this nature, have the limitation of the Croſſe, ever implyed in them.

16. v. *Whereto* Shadrach, Meſhach *and* Abednigo *anſwered thus: know O King, our thoughts are not much diſquieted how to anſwere thee in a cauſe of this nature.*

17. v. *Grant if it bee ſo that wee bee caſt into thy hot fiery fornace, yet is our God whom wee ſerve, of power to ſave us from thy cruelty, O King, yea wee are aſſured hee will doe it.*

For anſwere, firſt, a miraculous preſervation and deliverance would more ſet forth the glory of God, in his truth and goodneſſe, than ſufficiency of grace to endure with patience the brunt of the flame.

Secondly,

Secondly, a miraculous deliverance would worke a greater conviction in the King, and his Nobles (as we see it did) than the grace of sufferings, which they might have imputed to stubbornesse, or opinion, sith men by nature rather affect the children of their braine, than of their bodyes; for which cause we see heretiques die for their fancies.

Thirdly, they might well know by the passages of that providence, which had raised them thus farre, that the Lord had some speciall service for the Church, wherein they were to bee imployed, and for which cause yet to be spared; thus *Mordecay* jundged of *Hesters* preferment, *Hest.* 4.14. And *Moses* thought his brethren might have judged by his preservation, education, favour in the Court, and all by *Pharoahs* Daughter, that hee was some great deliverer. The like poising of circumstances our Apostle hath about life and death, and in fine concludes he shall live, *Phil.* 1.25. Thus these men seeing their deliverance would further set forth the cause of God, conclude that God will surely deliver them.

D. The Saints in some tryalls may bee assured of deliverance. *Gen.* 37.9.

D. Tiranny and oppression doth not make Kings no Kings. *Dan.* 11.27.31.

18. *v.* *D.* Godly resolution is ever requisite in point of religion, *Iosh.* 24.15.

D. Fearelesnes of men in Gods cause is an excellent grace. *Mat.* 10.

18.v. *But however, we are resolved never to serve thy Gods, nor ever to doe the*

28.

Had theſe men had ſo much wiſdome, as ſome amongſt us, they might have bowed, reſerving the heart unto God: which bowing had beene but an act of the outward man (as Libertines ſpeake:) or elſe have fallen to prayer to the true God at the inſtant, and ſo have deceived their ſpies; but they had not ſo learned Chriſt.

the leaſt homage to thy Image, come of it what will.

This wiſdome had beene from below, ſenſuall, and develliſh; for firſt, it had beene a direct breach of the firſt Commandement by Idolatry. Secondly it had beene ſcandalous, hardenning the Chaldeans in their Idolatry; ſcandalous to their brethren, who might eaſily ſtumble at the fall of ſuch forward men: ſcandalous to the good figgs in the ſecond captivity, whom this newes muſt needes greive, who were now ready to be tranſported. Thirdly, it had beene a foule degree of declining, they ſtumbling before at a matter of Ceremony. Fourthly, it might have beene pernicious to Gods glory and Religion, and pernicious to the comfort of their Conſcience; yea pernicious to their preferment through baſe feare, *Prov.* 29. 15.

D. Tis utterly unlawfull to yeald our bodyes to Idolatry, though the heart bee reſerved free. 1 *Cor.* 6. 13.

19. *v. D.* The zeale of the godly doth but enrage wicked men againſt them. *Act.* 7. 44.

D. A man given to paſſion, will vex and diſtemper his owne heart

19. v. *At which anſwers the King was ſo enraged, that his countenance was chan-*

heart and body. *Prov.*25.38.

The King wills the fire to bee as hot as his rage, whereas a lingering torment had beene heavier.

D. The more a man is given to passion, the more will he overshoote himselfe. *Pro.*11.24.

20. *v. D.* Men given to passion have no stay in their cruelties *c.*11. *v.*30.

D. Contempt of religion is a sinne unworthy of reprive or pardon. Num.16.29,30.

21. *v.* These Worthies were bound in their clothes; these executioners were no common slaves, not caring for their apparrell, which however it might be occasioned by the Kings Rigor, yet was it not without the speciall providence of God, that so; first, the glory of Gods miracle might shine forth more fully, being musled in their long garments usuall amongst the Iewes, very unable to helpe themselves at all. Secondly, the Lords tender care over their bodyes might appeare, in that their garments were not so much as singed, though the fire seazed on their binders and bondes. *D.* The

changed, and in this heate he tooke order, that the furnace should be heated 7. times hotter than usually it was.

20. v. *And besides, he culled out some of the most valiant souldiers of his army, whom hee straitly charged, to binde these men hand and foote, and to cast thē so bound into the midst of the firy furnace.*

21. v. *The which they did with such haste that there was not leasure to put off their clothes, but being bound in their long coates, & other wearing apparrell, they were thus cast into the midst of the hot fiery furnace.*

22

D. The moſt unjuſt decrees ſhall finde ſpeedy execution againſt the godly, *Ezr:* 4.23.

D. True courage will reſiſt ſinne to the very flames, *Heb:* 10. 32.

22. *v.* Theſe ſouldiers feele the ſmart of their prepoſterous haſt, their ill affection to the cauſe appeares by their overforwardneſſe, for which cauſe themſelves are firſt expoſed to the furious flame.

D. Such as are haſty in doing ill offices to the Saints, are like to ſmart for it, *Ier:* 20. 1,2,3.

D. When good creatures are abuſed, they become plagues unto us, 2 *Sam:* 18. 9.

D. The Lord orders that wicked men are taken in their owne net, *Prov.* 21. 18.

22. v. *And it came to paſſe partly through the urgency of the Kings command, & partly through the exceſſive heat of the fornace that theſe ſouldiers that caſt them in, were burnt to death with the flame,*

23. v. *But as for theſe men, they fell downe faſt bound in the midſt of the fiery fornace.*

23. *v.* They fell downe bound; firſt, to ſhew there was no privie packing with the ſouldiers to ſhew them any favour. Secondly, to deſigne the true cauſe of their ſafety, not any art they had to charme the heat, ſuch ſtudyes they abhorred; but indeede the acceſſe of the fourth perſon, till whoſe approch they were faſt bound.

D. The Lord will have his workes ſo done, that his glory be not obſcured in the doing of the, 1 *King:* 18. 35.

It may ſeeme ſtrange, that the ſame heat which

burnt their binders, ſhould ſpare their bonds, rather at the firſt than afterwards; ſure there is ſome divine cauſe and reaſon to be rendred for it: had the bonds beene burnt ſooner, the glory of the miracle had beene defaced; and had their bonds held them longer, they might ſeeme to have beene in a forlorne condition forſaken of God; ſo ſeaſonable are his workes.

D. Second cauſes ſhall worke or not worke as they ſerve the glory of the firſt, *Iam.* 5. 17, 18.

24. *v. D.* The wondrous works of God may aſtoniſh the ſtouteſt heart: *c.* 6. *v.* 26.

D. It is uſual for Kings to communicate their grievances to their Counſellours: 5.7

D. Wiſe Governours doe enquire after the execution of their lawes: 2 *Sam:* 21. 11, 14.

35. *v. D.* The miracles of the Lord are worth diligent obſervance: 1 *Sam:* 12. 16, 17.

D. Miracles are outward teachers of the ſenſes: *Acts* 4. 16.

D. The greateſt torment the world can invent, cannot hurt the godly without the Lord: *Ion:* 1. 17.

Nebuchadnezzar calls the fourth perſon the Sonne of God, which however it ſeemed an ambiguous ſpeech to ſome, yet is interpreted by

24. v.

At which ſpectacle whē it was tolde the King, hee was exceedingly amazed, and ſaid to his Governours, did not we caſt three men, and thoſe bound into the middeſt of the fiery fornace? whereunto they aſſented, It is ſo O King.

25. v.

O ſtrange, I ſee foure men looſed frō their bonds, and walking in the fornace without

by himſelfe to be an Angell of God, in 28. verſe. Angels in the office of miniſtery to the Church have aſſumed humane bodies, ſo that their ſervice might be familiar, yet differing from our bodies: Firſt, in creation, theirs were by the power of God made immediately of nothing, but ours of a preexiſtent matter, by naturall generation according to the ordinance of nature. Secondly, in forme, ours are faſhioned after the Image of God, but theirs not. Thirdly, in degree of aſſumption, ours are perſonally united, but theirs are onely put on as a garment; Angels being compleat ſpirits, admit not the union of another nature. Fourthly, in durance, our bodies are to be reunited after death, and live for ever, but their bodies diſſolved into nothing immediately upon the end of their ſervice.

out any harme, and the fourth ſeemeth exceeding glorious, like an Angel of God.

D. The Angel of the Lord is preſent with the godly in their tryalls: *Iſa.* 63. 9.

It was uſuall with the Iewes to call Angels children of God, *Iob* 1. 16. which he had learned of them.

D. Wicked men beſides their purpoſes, doe ſometimes approve of the gracious ſpeech of the Saints: *Tit:* 2. 8.

D. Exceeding glorious is the preſence of one holy Angel miniſtring to the Saints: *Rev:* 18. 1.

26. *v. Nebuchadnezzar*, as ſome thinke, was now converted, for that he made ſuch a confeſſion of,

26. v. *Whereat* Nebuchadnezzar

was

ſuch an edict for God: but it appeares he was the olde man ſtill; for after this he betakes himſelfe to the ordinance of the Divell, uſing the helpe of ſorceres, in 4.6. and alſo continues his adherence to his Idol Bel, whoſe name *Daniel* bore: yea laſtly, he held a plurality of gods, which are in 6. 8. expreſly ſet downe.

D. An unregenerate man in the inſtant of his conviction may doe an action morally good: *Acts* 5.1.

was ſo affected, that haſting to the mouth of the fornace, he ſpake; Shadrach, Meſhack, *and* Abednigo, *yee ſervants of the mighty God, come forth; who therupon ſtepped forth of the fiery fornace.*

D. The Lord is able to make the Churches foes her friends: *Pſal:* 68.30.

D. Gods ſervants firſt or laſt ſhall be approved of her enemies: *Rev:* 3.9.

D. Our God is the moſt high in the judgement of our very enemies: *Deut:* 32.31.

D. It is in ſome paſſion onely that wicked men favour the Saints: *Acts* 26.26.

D. Chriſtians muſt not ſhift out of troubles without a juſt call: *Iſa:* 28.16.

Firſt, the experience of faith refined from doubts, from diſcontents, is in the tryall farre more precious than refined gold: 1 *Pet:* 1.7.

Secondly, the ſame Spirit that leades us into the field of temptation, will backe us in them, and ſeaſonably leade us out of them: *Matth:* 4.1.

Thirdly, trialls are part of the Lords diſcipline, our nurturature, and ſo being our wayes, while in them wee walke with God wee are ſafe: *Pſal:* 91.11.

Fourthly,

Fourthly, while the Lord is husband of the Church, and Lord over her enemies, nothing above the ſtrength of humane frailty can befall us: 1 *Cor:* 10.13.

Fifthly, all the bitter of outward trialls is nothing to the ſweets of that inward communion the ſoule hath, or may have with God: 2 *Cor:* 4.16,17.

Sixthly, hope above hope, and patience above ſtrength, is the trueſt life of faith, and never wanted a moſt comfortable iſſue: *Iam:* 5.11.

27. *v.* The fire had no power on them, and yet had heate to burne their bonds.

D. In miracles, natures power is turned aſide, not overturned: *Mark* 16.18.

D. Gods workes are glorious even in the very eyes of the ungodly: *Ioſ:* 9.9,10.

D. The creatures are friends with them that maintaine their peace with God: *Iob* 5.22.

D. Gods miracles are but gazing ſtockes, fruitleſſe to ungodly men: *Exod:* 9.16,30.

28. *v.* *D.* A wicked man may be able both to pray and praiſe God with extemporall prayer: *Iob* 27.9,10.

D. Worldly men can ſpeake highly of God, and yet intend not

27. V.

Whom to beholde there aſſembled the Nobles and Rulers of Babylon, and to their amazement they obſerved that the fire had no power over them, their bodies or clothes, not ſo much as to change the colour of their garmẽts, or to leave the ſmell of fire on any part of them.

28. V.

Yea the King brake

not to receive him to be their God: *Tit.* 1.16.

D. The Lord hath Angels ready to minister to the Saints *Heb:* 1.12.

D. Gods servants are known by affiance in God in time of trouble: *Psal:* 44.17.

D. Beleevers are never left destitute of protection in triall: 2 *Chron.* 20.20.

D. 'Tis the bodies of the Saints onely that Tyrants have to doe with: *Mat:* 10.28.

D. Our bodies must suffer bitternesse of torment, rather than betray religion: *Acts* 21. 13.

D. The miracles of the true God will not drive profane hearts from false gods: 4. 8.

D. None but sincere ones may cal God their God: *Psal:* 50.16.

29. *v.* This decree was of speciall use for the comfort of the Iewes: for, first, their worshippes would otherwise seeme a derision to these Pagans, whose taunts were suppressed by the severity of this law. Secondly, this decree might be an encouragement to such Chaldeans as might be cõverted by the Iews who

brake into the praises of God, saying, all praise be given to the mighty God of the Iewes, who out of his abundant goodnesse hath sent his Angel to preserve his servants, trusting in him; who out of the zeale of God, have despised the Kings decree, yeelding to suffer most cruell torments, rather than to worship any god save their owne.

29. V.

Wherefore I make a royall decree, that whosoever shall dare to blaspheme the God of the Iewes, shall be torne peecemale, and his house made a dung-hill, sith no god delivereth after this sort.

The fourth Chapter containes Israels consolation by *Nebuchadnezzars* proclamation, where:

Analysis.

- summe by
  - salutation having: saluting; saluted; forme 1.
  - Reason it seemed good
  - Resolution to publish God his: wonders 2.; signes; kingdome: everlasting; perpetuall 3.; prosperity; peace from wars 4.
- Exposition of
  - Subiect a Tree described by
    - Circumstances
      - foregoing: time of: cause a dreame; degree feare 5.; motive disquiet whereof; satisfaction: commanded: decree; whereof: intent 6.; attempted wherein: persons who; failed one their parts. 7.
      - attending concerning Daniell: accesse; sufficiency 8.: office; indowments whereof: author the spirit; measure in all secrets; charge in it: ground Daniels; matter interpretation 9.
    - ruine in which
      - glory for the: situation; height, 10.; strength; vew 11.; use of it for: shade; foode; dwelling 12.: office watcher; difference holy one; commission from heaven 13.
      - charge of: Herald being set forth by his; falling it; separating from it 14.
      - limitation in respect of the trees: remainder; certaine restore: kindes: outward 15.; inward; sufferings where: (of: time 7. yeeres 16.
  - meaneing from
    - him concerning: certainty it being: decree of watchers; demande of holy ones: dominion; disposition; confession of it to worst men 17.; pervert mans information of Gods: whereof kingdomes; to whom he will
    - Daniel whose
      - preparation wherein: invitation: invitant; cause the 2.; their defect; his sufficiency 18.: cause his thoughts; time one hower; cure by kings speech; consternation wherein observe; deprecation: from the king; to his haters 19.
      - Interpretation of: tree setting forth the king a like in: power; glory; dominion: in 20, 21, 22.; ruine shewing his deposition of it: necessity in: author; speedy disparth 24.; execution whereof: actors; action in it: quality exile; durance; effect 25.; limitation of it unto: person not kingdome; disposition of rebellion onely 26.; application wherein: duty repen:; degree in workes; righteousnes; hopes of rest 27.; mercy to Iewes
- Accomplishment of
  - evill in it
    - occasion pride whereof prediction whereof: time 29.; things: city; glory 30.
    - execution whereof: sufferings being: sudden; violent; extreame for: faire clothes; cold and wet; beastly for: haire; 33.; clawes
    - an acknowledgment of God in it: time; affection of: body; mind; action of praise of Gods
    - season; instrument; message whereof: direction; denuntiation of: deposition; 21.; expulsion: in degree; in time; in use 32.
  - good
    - to him a returne of: reason in it: time; measure former; kingdome in respect of: kingly state; subiects; reverence 36.: glory; workes: true; wise; irresistable 37.
    - actions of: inward esteeme; outward governing: Angels; men 35.
    - by him to the Iewes in: extolling their God by describing of his; publishing these wonders to the world.
    - attributes: glory; immortality; dominion 34.

who would have healed Babylon: Thirdly, this decree made the learning of God famous among the Gentiles, a ſpeciall helpe to converſion; as we ſee in the three Magi, *Matth.* 2.

D. Death muſt puniſh blaſphemy againſt the true God: *Levit:* 24.14.

D. Enemies acknowledge none like Iſraels God 1 *Sam:* 4.7.

30. *v. D.* The hatred of the wicked will turne to the great advancemẽt of the godly: chap: 6. v: 12, 28.

30. v *Alſo in recompence of their zeale the King preferred theſe three Worthies in the government of Babylon.*

CAP. 4.

WEE finde not any certaine determination of the time of this proclamation, yet may it bee collected by the conference of the fourth verſe, with other places of Divine hiſtory: This dreame was ſeene after the end of his warres, in the 36. yeare of his reigne, for

CAP. 4. V. 1.

I Nébuchadnezzar *unto all my people of what nation or language ſoever, ſed greeting, All peace and happineſſe be increaſed amongſt you.*

in the 35. yeare which was the 27. of *Ieconiah*, he invaded *Tyrus*, *Ezek.* 29.17. And the yeare following he conquered Egypt, *Ezek.* 30.1. whereupon he had reſt, and this viſion muſt needes bee 9. yeares before his death, and little leſſe before his proclamation, for after this he had one yeare reſpite as in 29. verſe, and 7. yeares hee lived like a beaſt, and in the yeare after his reſtore to his Kingdome hee ſent abroade this proclamation, and in the end of the yeare hee died, having reigned in whole 45. yeares, living like an Atheiſt, ageing like a beaſt, and dying like a convert, well him if in truth of heart. Obſerve here an omiſſion of 27. years hiſtory, wherein the condition of the Church exiled in Babylon was quiet: The Emperour being exerciſed in forraine warres, and the Nobles diſhartned from attempting any thing againſt theſe 4. Worthies, having had formerly ſuch ill ſucceſſe, ſo that all this while no new thing befalling the Church worthy a Propheticall hiſtory, the holy Spirit is ſilent herein: yet the hiſtory of the Remnant left in Iudea, is in other ſcriptures continewed, even uncill the invaſion of Egypt, which was the yeare next before this dreame.

D. The Lord vouchſafeth his Church ſome breathing from under tryall, *Amos* 6.12.

D. Such as are ſenſible of their errors, will not ſticke to publiſh their ſinne and ſhame, *Mat.* 27.3, 4.

D. It's a Kings office to advance religion by all meanes, 2 *Chro:* 17.7,8,9.

D. Gracious and loving ſpeech doth highly commend

commend perſons in place, *Ioſ:*7.19.

D. Peace is the greateſt good that can be wiſhed to a nation, c.6.v.25.

2.*v.D.* Tis a good thing to publiſh the wondrous workes of God, *Pſal:*78.3,4.

D. Miracles are wrought by the ſole power of God, *Iohn* 9. 33.

3. *v. D.* Wonderfull and mighty workes are to bee found in the government of the Church *Rom:*11.33.

Concerning the Kingdome & lordſhip of God in his Church and over her enemies, hee had heard before in the ſecond chapter, which now hee makes uſe of upon his reſtore to his reaſon.

D. Troubles will make men make uſe of former learning, 2 *Chron:*33.12,13.

4. *v. Nebuchadnezzar* in the very yeare of his triumph hath a viſion of his downefall.

D. The happines of this world is ſhort, ready to periſh, or ever enjoyed, *Iſay* 14.11.

D. Faire and flouriſhing eſtates cannot free the mind of burthenſome cares, *Eccle:*5.12.

Q. The Lord would have men

2. v. *I take it very profitable for your learning, to declare the many and wonderfull events that have through the mighty providence of God befallen mee.*

3. v. *O how admirable are his mighty workes, yea his dominion is an unchangeable ſoveraignety enduring to all generations.*

4. v. *For having finiſhed all my warres, and living at home in my royall Pallace in great proſperity:*

5. v. *I had a ſtrange dreame in a viſion by night, wherewith my*

men in a flouriſhing eſtate to minde a change, 1 *Cor:* 7.30.

my heart was much diſquieted.

5.*v.* Concerning dreams, a profitable diſtinction may be here obſerved: dreames are twofold, Naturall, Supernaturall. Firſt, Naturall are either 1. ſimple, and meerely naturall, ariſing onely from the temperature of the naturall humors and appetites in the body. As the collerick man dreames of warres, anger, and bloudſhed: And the melancholly man, of groves, meadows, &c. *Iſay* 28.9.

Secondly, Or elſe mixtly naturall, ariſing partly from our imployments, and partly from our inclination of nature. Thus men dreame of their huſbandry, law-ſuites: or ſportes, yet with ſuch circumſtances, that the different temperature of their body may be diſcerned, as the huſbandmã dreames how he was vexed with his cattell or ſervants, and how he layd about him thereupon, *Eccleſ:* 5.3. and ſo of the reſt, which others call humane, but I take it they are better termed mixt.

Secondly, Supernaturall are ſuch as ariſe from an higher cauſe, than either our nature or trades, of which ſort there be two kindes: Firſt, Diabolicall ariſing from ſathaniſh ſuggeſtion, who being a ſpirit, hath opportunity to ſteale into our fancy & thoughts both ſleeping and waking. Such was that of the Baalites, 1 *King:* 22.22.

Secondly, and alſo divine, ariſing from the motion of the holy Spirit, of frequent uſe anciently with the Prophets, who ſaw in divine viſions, thoſe things pourtrayed to their ſences, which they were to foretell to come to paſſe: but for more full ſatisfaction

tisfaction of us in this queſtion, two doubts are to be reſolved.

Firſt, It may bee demanded how Divine, and Divelliſh dreames are differenced. For anſwere, Negatively, not by the firſt ſubject in whom they are. Sathan may ſuggeſt wicked dreames, as well as wicked thoughts into Godly mindes; and the Lord appeares to *Balaam* and *Nebuchadnezzar*: nor yet are they diſcerned by the ſecond event, both may be true; Satã may foreſee the cauſes in nature working towards their higheſt perfection, when they uſe to diſſolve into ſome effects; and foreſeeing, he may foretell in a dreame, to confirme the ſuperſticious obſervance of dreames. Nor laſtly by the quallity, for however it bee true, that the Lord never offers any unholy or uncleane things to our mindes, either ſleeping or waking, yet Sathan may ſuggeſt holy things, aiming more fairely to accompliſh his divelliſh ends thereby, and ſo to do good out of an evill intent, is all one as to do evill: Thus we reade the Divell did by the Damoſell, ſuggeſting to her that the Apoſtles were the ſervants of the living God: but why was this? but to hinder them in prayer by her unſeaſonable baulling; and alſo to poſſeſſe their heares that ſhee and they were companions, pact together to credit one another, both of the ſame ſtampe, *Acts* 16.16. But affirmatively they may be differenced by the occaſion, as firſt honeſt meditation, as in this King *c.* 2. *v.* 29. his thoughts were buſied about the affaires of his Kingdome after him. Secondly, alſo godly care, as in *Ioſeph*, whoſe minde was troubled about

about *Mary*, and the ſcandall either of taking or refuſing her, *Mat:* 1.20. Thirdly, or elſe godly prayer in ſome deepe affliction, as *c.2.v.19.* Sathan neither knowes our inward thoughts, nor mindes to reward them: and ſo on the contrary, were we muſing on ſome covetous or revengefull projects, or wanton paſſions, and anon ſleeping, we ſee thoſe things done, as we muſed of them; ſure theſe are not the ſuggeſtions of the Spirit of grace, who rakes not in ſuch puddles.

Secondly, Alſo they may bee diſtinguiſhed by the forme, Satans ſuggeſtions in things to come are ambiguous and equivocall, who to ſalve his credit and cuſtome ſpeakes doubtfully, ſo that his predictions are capable of two contrary conſtructions, as 1 *King:* 22.6. The Lord ſhall deliver it into the hands of the King: Thou lying ſpirit? no leſſe than two equivocations at once, What is it thou meaneſt? Ramoth, or the Armie? and beſides whether King doſt thou meane? of Iſrael or of Syria? The like wile he uſed to beguile our firſt parents: yee ſhall be as Gods knowing good and evill: no leſſe than two equivocations at once here alſo; what knowledge is it that is meant? knowledge by the cauſe is pretended, but knowledge experimentall intended; alſo what good and evill are here to be meant, not the morall good and evill as is pretended, but the commodious good of happineſſe that's loſt, and the diſcomodious evill of miſery thats purchaſed. But contrarily the Oracles of God are ſimple, certaine, and univocall; however darke where the myſtery of them is not fully diſcerned.

diſcerned.

Thirdly and laſtly, they may bee diſtinguiſhed by the ſcope and drift, whether holy or helliſh; if the end be to intice unto folly, or ſatiate ſinfull luſts, or ſeduce from the ſimplicity that is in Chriſt, it is moſt certaine a divelliſh ſuggeſtion, *Deut.* 13. 2,3,4. But the Lords ends are ever holy, ever for ſome Divine and ſpirituall uſe; ſuch was that of *Pilates* wife, which was that the innocency of the Lord may be witneſſed, by his very enemies, *Iudas*, *Pilate*, the Centurion, and *Pilates* wife.

Secondly, it may be demanded what uſe is to be made of dreames, taking it queſtionles that dreames are to be obſerved, and profitable uſe to bee made. For anſwere:

Firſt, naturall dreames diſcover the temperature of our humors, and what diſeaſes our bodyes are moſt ſubject to, and what paſſions have moſt dominion over us.

Secondly, For mixt dreames they declare what vices are incident to our callings and companies, and what evill it concernes us to watch againſt, and examine for on the day following.

Thirdly, for Divine dreames, they direct us what is neceſſary to be knowen or done by us, in any particular ſervice, which now are rare in this glorious light of truth.

Fourthly, for divelliſh dreames, they warne us wherein the Tempter hath moſt advantage, and wherein it behoveth us to be eſpecially armed to reſiſt him.

D. Such as are terrible to the Saints, them will the

the Lord make a terror to themselves, *Ier:* 20.4.

D. The Lord can make our very thoughts a torture to us, *Isay* 51.19,20.

All the Kings glorious pompe and treasure, nor all his observance and attendants could cure his disquietnes of heart herein, they are cold comforters.

D. All worldly things are unable to quiet a troubled heart, *Gen.*4.17.

6. *v.* The King had had experience of their doubling before, for which cause he fell foule with them, that one would have thought, hee would never have betaken himselfe againe to such impostors for resolution; contrarily, he had received such full satisfaction from *Daniel*, that no man should have beaten him from *Daniels* counsel, yet we see how besotted he is in both.

6. v.

In which distresse I assembled unto mee all the Sages of Babylon, hoping from them to receive the interpretation of my dreame.

D. Seducers shall have better respect of the times than the true Prophets of God, 2 *Cor:* 11. 20.

D. Trouble of minde drives wicked men to the Divell for helpe, 1 *Sam:* 28.8.

D. No worth or approved faithfullnesse can gaine wicked men to respect the godly, 1 *Sam:* 14. 5,6,10.

7. *v.* In the second Chapter they promised in case the King would declare his dreame, they then assured him of resolution, here

7. v.

Before all whom being

here the dreame was far easier, & was related particularly, and yet they are as much to seeke as before.

D. Tis the manner of seducers to make up with braggs what they want of truth: 2. *Pet.* 2. 19.

D. The greatest Clarks in the world are to seeke in Divine things, 1 *Cor.* 3. 19.

8. *v. D.* Tis the manner of worldly men to use Gods ordinance then only, when their own sinfull refuges faile them, *Hose:* 2. 7.

The King had called him Bel-his-secrets-Treasurer, and yet he is the last man sought; too sure he that was worthy that name, was worthy better respects.

D. If wicked men admire Gods graces in any, tis but in good moode onely, *Gal:* 4. 15.

Nebuchadnezzar mentions his former Idolatry, and Sorcery without distaste, still *Bell* is his God, still the heathenish Gods are deemed holy, which shews he was yet unsound at heart, not withstanding this faire florish.

D. Tis a note of an unsound heart to mention ones former evil life

being assembled before me, I related my dreame, but all in vaine, they were unable to resolve my dreame.

8. v.

And when all men fayled me, I sent for Daniell *(who is truly called after the name of* Bell *my God* Belte - shazzer *the treasurer of* Bell *his secrets,) being rarely qualified with the endowments of the holy Gods, and related to him my dreame.*

9. v.

Whereas O Belte - shazzer *ruler over the wise men, I have had*

life without ſome diſtaſt, *Iere.* 31. 18.

D. Wicked men doe ſo confeſſe God, as that ſtill they maintaine the affection of their former Idolls, 2 *King:* 17.41.

9. *v. D.* A wicked man may know that the gifts of grace are wrought by the Spirit, *c.* 5. *v.* 11.

Gods Spirit is in his creature, either in reſpect of naturall motion, hee is our breath and being, *Gen:* 1.2. The Spirit of God moved upon the waters, that formles creature was noriſhed and ſuſtained by the informing Spirit. Alſo Gods Spirit is in his creature by ſupernaturall influence of grace, miniſtring not the generall Image of life, and being; but ſpeciall Image of holineſſe, and Righteouſneſſe, in which ſenſe the Spirit is ſaid to be in *Daniell.*

had experience of thy rare endowments from the holy Gods, ſo that the moſt ſecret things are eaſie to thee, I require thee to enterpret to me my dreame.

10. v.

In my dreame that I had by night, me thought I diſcerned a tree ſtanding in the midſt of the earth exceeding tall and great.

D. The ſpeciall preſence of the Spirit is vouchſafed to the Godly onely, *Rev.* 3.19, 20.

D. The hardeſt things are eaſieſt to them that are taught of God, *Phi:* 4 13.

10. *v. Nebuchadnezzar* remembers this viſion; but forgets the former in the ſecond Chap. whereas this was leſſe ſtrange, and conſiſted of far more particulars; and therefore more burthenous to the memory; ſure there is ſome higher reaſon for it.

Firſt one maine reaſon of his forgetfulneſſe was the

the occasion of *Daniels* grace, whereto the Intricacy of the cause made way; but here *Daniel* had as much grace, and honour as the Court could afford, and needed no addition for the releise of his brethren.

Secondly the drift of this was to humble the King, so that the more it was imprinted in his memory, both for words and sense, the more ready he might have it to make a present use of.

Thirdly, that concerned him least, being the least of the fourth oppressing mettals: for that it was sufficient, he retained so much as concerned himselfe; but here himselfe is the onely subject, so that the more familiar was his warning, the more excuseles his impenitent life.

Lastly, the memory of this night more befoole the wise men, sith the Scriptures reveale sufficient direction for the meaning hereof, *Ezek.* 31. from 1. to 12. doth set forth the same things in the most of the particulars here mentioned, the which learning of the Iews being despised by thē, they are wholly ignorant of the Lords secrets; but *Daniell* well instructed in the Prophecy of his felow captive, *Ezekiel*, craves no time of study, but before he went out of the Kings presence dispatcheth the interpretation, as in 19.

D. Wicked men may be planted, and take rooting in wordly glory, *Psa.* 37. 35.

11. *v.* *D.* We have here excessive and hiperbolic; speeches intending an exceeding height and largnesse of Dominion over the whole

11. *v.* *The which after a while grew to be so*

whole earth.

12. v. The leaves, and branches affording shadow and food, doe set forth the sweet benefit of government, without which no society can stand, it being indeed the soule informing, and enliving the societies both of church and common weale.

D. Government is a most faire and precious thing in common wealth, *Iudges* 5. 6. 7.

D. The benefit of government extends to al societies Lament. 4. 20.

The Chaldeans subjects of this Kingdome are resembled unto beasts, and foules, not onely for that they were of brutish maners to God-ward; but also in that they made no other use of the tree of government, and the freedomes of law, then the very creatures doe of Gods generall providence: eate and sleepe, and passe their times without improvement of any higher good.

D. Men of brutish manners are but beasts in Gods esteeme. 73.

13. v. The Angell is set forth by his watch, and guardiancy of the Church, his nature being secret

so strong, & large that the top of it seemed to reach the skie, and that uttermost part of the world might discern the greatnesse of it.

12. v.

The leaves of which tree were large, and beautifull, and the fruite so much that it afforded food for all living things, under the shadow the wild beast couched and the foule of the aire builded in the branches ther-of.

13. v.

And after a while in the same dream, me thought I saw an holy Angell and guardian of the Church cãe with

cret, and needlesse here to bee knowen: also by his difference hee was an holy one. Sometime the Lord useth evill Angels in the ministry of Iudgements, but here the same holy one that defends the Church, brings a message of offence to her enemies, according to an other example of both offices in 10.13.20.

D. The holy Angels are guardiants of the Church, *Psal.* 34.7.

D. The good Angels are ready to vex the enimies of the Church 10.20.

D. The holy Angels doe nothing without Commission from heaven: 9.21.

14. *v. D.* The holy Angels are earnest in the Churches revenge, *Rev:* 18.21.

D. The florishing state of the wicked is sure to ruinate, and fal, *Psal:* 37, 38.

D. The greatest Conquerers may yet at last be forsaken of all their traine, *Iudg.* 4.17.

15. *v. Nebuchadnezzar* hath shewed pitty to the remnant of the Lord, sparing the kingly seed, the good figgs, Priests, and Prophets, yea had left *David* a stumpe of

with Commission from God.

14. v.

Commanding strictly to fell the tree above ground to crop of his branches, and shake off his leaves, discharging the beasts, and fowles the shadow of its branchs.

15. v.

Yet leave the stumpe even with the top of the grasse, which fastē surely that it bee not stocked up, and leave it unsevered to be wet with showers, and let it share with beasts in the grasse of the feild.

16. v.

And let his heart

of a Kingdome.

The poore and vinedreſſers under the government of *Gedaliah*: and now he hath a ſtumpe left, and reſerved for a kingly ſtate againe.

heart bee changed from manly to bruiſh manners for the ſpace of full ſeaven yeares.

D. The Iudgements of wicked men are ſometime mixed with mercy, *Ezek.* 29.13.14.

D. The leaſt favour that is ſhewed to the godly, ſhall be repayed double, *Ier.* 34.17.

The Lords determination of reſerving the kingdome for him, is ſet forth by an Iron band which can not be broken for that.

D. Gods determination of events is an irrefragable band: *c.* 11.27.

D. Beaſtly manners are worthy no other than beaſtly uſage, *Ier.* 22.18, 19. 16. *v.* *D.* To be given to bruiſh manners is a ſtrange Iudgement from God, *Rom.* 1.24.

D. Greivous ſinners ſhall ſuffer long, and tedious Iudgements, *Mich.* 7.34.

Here are divers Circumſtances furthering the interpretation: as firſt the tree thus glorious, and large, interpreted Aſhur, in *Ezek.* 31.

Secondly, the falling of the tree muſt intend the fall of the Kings perſon, and not the fall of the kingdome which was to fill up the ſeventy yeeres.

Thirdly the eating graſſe with the beaſts muſt needs intend a perſon, and ſuch a perſon who naturally uſed to feed more daintily, els had it bin no Iudgement.

Fourthly the change of the heart of the ſtumpe into

into beastly manners, shewes this stumpe must intend a reasonable creature, who must degenerate into a vile brutish disposition.

Fiftly, the seven times can not be meant of days or weeks, forthat his haires, and nailes could not be growen in that time to their length, and stiffnesse, nor yet seventy yeeres, sith no man now lived so long, but seven yeeres.

D. The Circumstances of the Text are a speciall helpe to interpretation, *Act.* 9.22.

17. *v.* This is the demand of the holy ones, hence the Papists would infer the intercession of Angels for the Church on earth, shewing their poverty of fit Text for their purpose: for first, the thing demanded is execution of Iudgement, and not the obtaining of mercy.

Secondly this demande concerneth the enemy of the church, and not her selfe at all.

Thirdly the demande was made to the dwellers on earth, the Emperials, and not the God of heaven.

Lastly were it granted the Angels pray for us, yet will it cost them sweate to infer our prayers to them. It may further be resolved how this is said to be the decree of the

17. v. *Wherein faile ye not, sith the holy Angels guardiants of the Church have decreed it with themselves, and jointly required it of you, that by this spectacle al men living may know that the Almighty God over ruleth the Monarchy of the world disposing it as hee will yea even where the vildest men are rulers of it.*

Angels, ſich decree is an eternall act, internall and peculiar to God himſelfe: This is ſpoken by way of Anthropopathey or aſſimulation to men. A King having given his captaine charge to ſack and burne a City: they conſult among themſelves who ſhall leade his forces againſt it, it being ſmall & unworthy the cumber of all: as in *Ioſ:* 7.3. now this Captain wars not only by commiſſion frō the King, but by the joynt decree, and determination of his fellow captains, who may be ſaid not to decree the deſtruction, but the perſonal executiō of their Kings former pleaſure. Thus was it here, this Angell profeſſeth hee doth nothing herein without the conſent of his fellow guardians the Angels.

D. The holy Angels adviſe together what is fitteſt to be done to the Church: *1.8.3.*

D. Many Angels have in charge the tuition of the Church, *Heb:* 1.14.

D. The Lord makes ſome ſpectacles of his Iudgements for others learning, *Num:* 25.5.

These living men are either all mankind in common, who ſo long as the world ſhould ſtand, might heare of this ſtrange Iudgement on ſo great a King: or els the perſecutors of the Church in ſpeciall, that they might learne not to exalt themſelves againſt God, and his religion: the which end ſeems very probable from *Ezek:* 31.14.

D. Gods Iudgements are of ſpeciall uſe for the inſtruction of the living, *Iſ:* 26.9.

The moſt baſe men are ſaid to be preferred to kingdomes, to ſhew that Gods providence extends not onely to the placing of the wiſe, and godly go-

vernours

vernours, and such as have civill right: but even to Tirants and usurpers, who are raised by the Lord: Notwithstanding the dishoneſt meanes of treaſon, bribery or flattery they used.

D. The baſeſt usurpers, and Tirants have their kingdomes by the disposition of the Lord, *Iohn.* 19.11.

Concerning the Lords government of the baſeſt men, and their evill actions, obſerve first, the providence of God about Tiranny and evill actions is active. 2 *Sam.* 16. 10. *Shimei* is commanded to curſe *David*; that providence that ordered his railing was not meerely paſſive; for that a pure and perfect act can not ſuffer, not ceaſe to act, and otherwiſe ſome thing might fall out evill both in nature, and in uſe, which may not bee admitted without impeachment of Gods holineſſe: for he were a weake God in caſe he covert not that to a good uſe which (however evill in nature) is permitted by him.

Secondly this active providence is from a moſt holy purpoſe, which is as large, and particular, as the events of things produced in time.

Conſidered beſides, this providence about ſinne, is ever in Iudgement to the ſinner, ſo that how ever it be evill for man to ſinne, yet for the Lord to puniſh former ſinnes, is very good, being free to plague as he will, for that the diſorder is from the mover, and not the motion, as a lame horſe goes being ſpurred by the rider, yet halts being in his body diſeaſed or lame, and againe the Lord doth no way further ſinne as ſinne, offers no violence to his will, nor infuſes malice into his affections, nor yet

withholds any grace that is due either by vertue of his covenant, or the necessity of his owne glory, nor suspends the vigor of natural being or motion. Againe, this providence about sinne is undefiled by him, for that the most perfect purity is capable of no other quality, is neither intended nor remitted: As scarlet the deepest colour in graine is capable of no other die: and also perfect contraries can never mix, but one doth ever destroy the other; nothing and evill are contraries to Gods holy being; That nothing should not have a roome, God made the worlds, and that evill may not have a place, he will destroy the worlds, so that there can be no union twixt Gods holines, and sinnes unholinesse.

18. v. *D.* Such as would have resolution, must fully relate their doubtes, *Gen.* 41. 17.

D. Trouble of minde is ever restlesse, seeking from one to another, *Song.* 5. 6. 7.

D. An opinion of the sufficiency of our teachers, is a helpe to conviction, 1 *Kings* 14. 2.

19. v. *Daniel* adds his Chaldean name, for that hee writing this in the Chaldee tongue, and for the use of the Chaldeans as well as any others, yet with such circumstances, that hee conceales not his owne dislike of his glorious title.

18. v.

Thus I have related my dreame, let mee heare O Belteshazzer *thy interpretation, for that all the Sages in Babylon have failed mee herein; which thou I presume wilt not, being rarely quallified with gifts from the holy Gods.*

D. Holy

D. Holy Ministers must use all meanes to make their persons and message acceptable with their hearers, 1 Cor. 10. 33.

D. Ministers must so yeeld to their hearers, that they approve not their ill, v. 19.

The dreame did disquiet *Daniel* for an houres space, with first sorrow for this strange judgment on the King, who had many commendable parts in him, and from whom he had received many special favours, and his brethren enjoyed much peace and safety by his lenity towards them. Secondly, feare of what evills might ensue, either in the seven yeares of his exile, or after; new Kings, new manners, new lawes, new favourites; hitherto *Daniel* being gracious with the King, none durst attempt the injury of his brethren, but what tiding and division there might bee in the Kings absence he knew not, but might suspect the worst.

D. The depths of Gods waies are such, that the Godly wise are unable to sound the same, *Eccles.* 8. 17.

D. Wicked men thinke the godly

v. 19. *The strangenesse of which dreame did disquiet the thoughts of Daniel (called amongst the Chaldeans Belteshazzer) for an howre space, which the King observing said, Let it not trouble thee, but tell mee it, bee it better or worse: whereupon Daniel began, O my Lord, I wish rather the evills that hath dreamed of to thy enemyes, than thy selfe.*

v. 20. *The tree thou sawest so firme & so strong, so tall and conspicuous to the world,*

v. 21. *Whose leaves were*

godly should make as light of Gods judgements as themselves, *Isay* 5.19.

D. The Godly are more troubled at Gods judgements than the wicked themselves, *Ier.* 4.19.22.

D. The prosperity of such as favour the Church is much to be prayed for, 1 *Tim.* 2.1.

20. 21. 22. *v. Nebuchadnezzar* is here compared to a tree: first in respect of rooting, the Lord having planted him a firme foundation; so that none of the Kings of the nations were able to withstand him, or hinder his growth, as *Ier.* 27.6,8.

were so large, and fruite so much, that it afforded shade and foode to foules and beasts.

22. v.

Thou O King art meant by this tree, who art raised to great power and strength, so that thy dominion extendeth far and neare through the whole earth.

Secondly, in respect of fruite of lawes, which the nations did enjoy; it being a true Axiome, that the Tirant is better than no King, and ill lawes, than no government at all.

Thirdly, in regard of the shadow of peace and security his subjects enjoyed under him, who was of a generous Spirit, and dealt nobly with his vassalls, sparing unnecessary cruelty and servitude, more than many other Conquerers.

Fourthly, but especially was he a covering to the Iewes, who in the peace of Babylon, obtained a Sanctuary of refuge there.

D. The word of God doth give men their true worth though strangers, *Mat.* 12.42.

Remarkable is it that such as were Lords over the

the Iewes, however onely by Tyranny; yet for the Churches usurped title had they prosperous successe, and the conquest of the world, though they little dreamed of this reason in God his government.

D. Such as are Lords over the Church have large dominions in her title, *Eze:* 29.18,19.

D. Great strength and pompe can minister little security to the owners, *Iob* 20.5.

D. Estates gotten by oppression, are transitory at their greatest height, 1 *King:* 16.7.15.18.

It had beene a great grace for the King to bee resembled to this tree, so large, so fruitfull, and comfortable to all the living, had the interpretation stayd there; but alas, all this is but the groundworke of the tragique part ready to ensue.

D. Gracelesmen shall as well taste of the fowre as sweete of prosperity, *Luk:* 16.26.

23. 24. 25. *v.* *D.* Gods Ministers must truely interpret the word as well from the sharpe as the sweeter sence, *Ezek:* 21.5.

D. There is an infallible certainty in the decree of God, *Pro.* 19.21.

The holy Prophet wisely conceales what might have provoked the King; They shall drive thee, but whither? This (they) intend Angels or men, or if men, whether his Nobles or forraine Princes, he determines not: for first

23. v.

And whereas thou obserwest an holy Angell guardiant of the Church, with commission from above, commanding to fall the tree, leaving onely the stumpe upon the roote which being fastened to the earth

first, it might have occasioned a great busle twixt the King & his Courtiours, secret suspicions, and causelesse jealousies, which had beene an ill office, sith the faction that deposed him was sudden.

And secondly, It might have purchased a great deale of disdaine, and dispite, from the Nobles to him, and his brethren, whose displeasure might have done them a mischeife, during the seven yeares of the Kings madnesse, wherein tis uncertaine what governement there was.

D. Tis an ill office to sow variance twixt the Kings and their people, 2 *Sam.* 15. 3. 6.

D. Men led by their owne lusts, are fitter mates for beasts than men.

c. 5. v. 20, 21.

Concerning the change of *Nebuchadnezzar* it is both strange and fearefull to consider, & whether Physitians can give any probable reason for it, or Historians record any other experiment of others, who having beene left in the woods or wilderneſse, have degenerate into a wilde and savage nature, it matters not,

earth inseparably, was to endure wet, and cold, and to fare as the beasts for the space of seven yeares.

24. v.

These things declare O King, the purpose of Almighty God, shortly to be accomplished upon my lord the King.

25. v.

For thou shalt be driven from the society of men, to live in the wildernes with wilde beasts, and for hunger thou shalt eat grasse as doth the oxe, enduring naked, cold, and wet, and seven yeares shall be expired herein.

This

This appeares by the occaſion, manner, degree, and time, to be ſupernaturall. For firſt, his minde was become brutiſh, contenting himſelfe with the wilderneſſe, as in *c.5.v.21.* appeares: not minding his returne to his Kingdome.

Secondly, yet was he able to count the yeares, and obſerve that he paſſed not the limited time of ſeven yeares, as himſelfe obſerves, in the 34. verſ:

Thirdly, his body now old, notwithſtanding his ſoft apparrell and tender feeding, was now hardened to endure without ſickneſſe, ſurfets, cold or heate, and his ſtomacke able to diſgeſt ſuch cold raw and heartleſſe fare, as the barren wilderneſſe afforded him.

Fourthly, he was all this while untouched of any of the wilde beaſts: which was ſtrange among beaſts of prey, eſpecially ſince going on all foure (hee fed as an oxe) hee muſt needs bee ſlowe of flight.

Fiftly, however he was neglected as one forlorne, the whole ſeven yeares, yet then are his Nobles guided with a ſtrong providence, to hunt the woods for their old Maſter, when his pride and ſtubborneſſe of heart begins to relent: ſo that hee hath no ſooner confeſſed his acknowledgement of God but his Nobles ſurprize him.

Sixtly, whereas he grew ſo deformed that the beaſts tooke him for a beaſt, yet when his underſtanding returnes, his comelineſſe returnes, yea before his Inauguration into his Kingdome, while the fodder was yet in his body (a wonder of wonders) every

every circumſtance ſeeming a new creation: The terme of ſeven yeares is limited for the glory of Gods iuſtice in his expulſion, and mercy in his returne and ſafety to his Kingdome.

D. When Gods judgements have wrought his purpoſe, they ſhall be removed, *Ier.*30.24.

D. Humiliation is the kindly fruite of Gods rodds, *Iſay* 27.9.

26. *v. D.* The Lords judgements are tempered with mercy, *Hab:*3.3.

D. There is an undoubted certainety in the promiſes of God, 2 *Chron:*1.20.

Heavens for the God of theheavens, an uſual tr. as in *Luk.*15.21.

A metonimie of the ſubject.

D. The condition of holyneſſe muſt be obſerved or ever the promiſe be due, *Heb:*12.14.

27. *v.* Where the popiſh Doctors meete with this word Counſell, they ſtraine their wits and the truth too, to confirme their Counſels of perfection, which they interpret to be vertuous actiõs beyond bond or duty; but in this place they are ſparing, foreſeeing that this place doth cruſh their diſtinction; for we ſee repentance, righteouſneſſe, and mercy required as Divine Counſels

26. v.

Alſowhereas the Stumpe was ſpared, know for thy Comfort, that thy Kingdome ſhalbe reſerved ſafe and ſound againſt the time thou ſhalt confeſſe the mighty power of God aboue.

27. v.

Wherfore harken to my aduice, alter the former courſe of thy ſinful life by the exerciſe of righteouſnes towardes all the afflicted Iewes, if poſſible this repentance

sels, than which no dutyes of the covenant are more especially morrall, and that in their owne confessions.

tance may lengthen thy happinesse.

D. Gods Ministers must as well use loving perswasions as terrible threats, 2 *Cor.* 5. 11.

D. The consideration of judgements should move to repentance, *Ioel* 2. 12.

D. Good counsell is not alway acceptable with bad men, 1 *Sam.* 2. 24. 25.

D. Such as heare wholesome counsell are in the way to true repentance, *Act.* 17. 11, 12.

D. Repentance is the onely way to escape the judgements of God, *Ier.* 16. 3.

D. Repentance is a breaking off from the former course of sinne, *Isay* 1. 16, 17.

The King was an open oppressor, and *Daniel* preacheth righteousnesse and mercy.

D. Ministers must buckle with the sinnes their people are most subject too, *Act.* 24. 25.

D. The true penitent sets himselfe most against his former reigning sinnes, *Psa.* 51. 4, 5.

D. Such as continewe their former oppressions never yet repented, *Micha.* 6. 10, 11.

D. Gods grace meekens the most hard and cruell heart, *Isay* 11. 6, 9.

D. Sinnes of oppression are broken off by the exercise of the workes of mercy, *Pro.* 16. 6.

D. Workes of mercy are to be done at the time of conversion, and not to be deferred till death, *Luke* 19. 8.

D. The afflicted houshold of faith are the truest

object

object of mercy, *Gal:6.10.*

But here it is demanded, how *Daniel* might put him in hope of tranquility, seeing hee observes it was decreed by God, and preached by the Angell he should thus suffer?

I answere, First, it might be deferred though not reversed: *Daniel* knew not the time it should begin, though he was well assured it could not be repealed, but first or last sure to light upon him. Thus we see *Ahabs* humiliation, reprived the judgement for his dayes, which was decreed certainely against his house.

Secondly, the extremity might be lessened for ought he knew, and yet the purpose certaine: as we see Ierusalems destruction, in respect of the bitternesse, was shortened for the elects sake, otherwise the very name of Israel had beene rooted out, *Mat: 24.24.*

Thirdly, *Daniel* might doe it from the warrant of all the promises made to repentance, which tender all happinesse to the repentant soule: *Nebuchadnezzars* happinesse was not impaired by the decree (which makes no man either sinfull or miserable) but by the omission of the condition in the promise, so that *Daniel* might have gone further and said: Breake off thy sinne by true repentance, and thy tranquillity shall be lengthened, sith hee knew that the same decree which had appointed him to misery, had also left him to his owne heart, not to receive wholesome admonition.

Fourthly, though *Nebuchadnezzars* misery was necessary in respect of the first cause God, yet was

it

it contingent in reſpect of ſecond cauſes, *Daniel* & *Nebuchadnezzar* himſelfe. And tis uſuall with the Prophets to ſpeake of things as contingent events: for that they are ſo to their hearers, though themſelves doe know they are neceſſary in regard of God the firſt mover. 2 *King:* 8.10. the Prophet tells *Hazael*, his Lord *Benadad* might recover, when yet the Lord had ſhewed him he ſhould ſurely die: recover he might in regard of his ſtrength, age, the nature of diſeaſe, and skill of his Phiſitians, had not *Hazael* ſtrangled him; but recover he could not in regard of God, who had appointed the meanes, time, and manner of his death.

Laſtly, Gods unchangeable purpoſe doth not overthrowe the word of promiſe: both equally his ordinances and will, though differently ſo called; the one is our rule, the other the Lords ſecret, and reſerved in the heavens unknowen to his glorious Angels, and Saints, ſo that things revealed are for us, and our children, to beleeve and practiſe, whether we know the ſecret purpoſe or no, *Deut:* 29. 29. And therefore the Prophet was bound to preſſe repentance, though he deemed it boothleſſe.

D. The immutability of the decree doth not deſtroy the benefit of holy duties, *Pſal:* 2.7.8.

Surely repentance had better promiſes; but the King was moſt capable of this.

D. Godly teachers muſt uſe ſuch arguments as their hearers are moſt capable of, *Act:* 17.24,25.

D. Godlyneſſe is the way to lengthen our proſperous dayes on earth, 1 *Tim:* 4.8.

28. *v.* Every parte of the curse is sure to light upon the impenitent, *Is:* 14.23,24.

D. No outward greatnesse can secure any from the vengeance of God, 1 *Sam:* 12.25.

29. *v.* Though delightsbee lawful, yet may they breed insufferable sinnes, *Math:* 24.38.

D. Tis the Lords manner to give wicked men a time of respit, *Rev:* 2.21.

30. *v.* *D.* Great meanes breed great mindes, 2 *Chro:* 32.31.

Babilon was first built by *Nimrody*, and finished by *Ninus*, and his wife *Semiramis*, onely *Nebuchadnezzar* inlarged the Citty, & built the Emperiall Pallace entirely; yet such is his pride hee knows no founder but himselfe.

D. Proud men will detract both from God and man, *Is:* 36. 18,19.

D. Wicked men ascribe their greatnesse to their owne providence, *Hab.* 1.16.

D. Tis wicked to intend our owne glory before the Lords, 5. 22,23.

D. The Lord giveth wicked men over to the greatest impieties

28. v.

Notwithstanding which admonition all these things befell the King accordingly.

29. v.

For after one yeare as he walked in the royall Pallace of his kingdome of Babylon, he spake thus.

30. v.

Is not this Babylon the great magnificent Citty, that I have built, with the royall Pallace therein, to bee the seate of the Empire, & all this by my mighty power, and to set forth the glory of my Majesty and greatenesse.

31. v.

ties immediately before the execution of vengeance, *Re.* 18.5,6.

31. *v.* *D.* New impieties doe worke out old threatened curses, 1 *King:* 2.42.44.

D. The Lord will not have patience with such sinners as directly affront his majesty, *Ier:* 44.22.

D. Revenge will over-take sinners when they leastthinke it: *Matth:* 24.50,51.

The Lord stileth him his servant, while he waged the Lords battells; but cast him out of all when hee rebelleth against his majesty.

D. None are so honored of God, but rebellion will put them out of all, 1 *Sam:* 13.13.

32. *v.D.* Such as are careless of Gods warnings shall have them remembred with a witnes, 1 *King:* 1.11.38. with the 14.10, 11.

This voice from heaven witnesseth the same thing the which *Daniel* had done, not onely in sense but in the very words.

D. If sinners should heare a voice from heaven, it would witnesse no other thing then the Pro-

31. v.

While these blasphemies were inuttering, a voice sent from God was heard speaking to the King: Even now o King is this kingdome thou vaunniest of, taken from thee.

32. V.

Yea even now shalt thou bee banished the society of men, to inhabite with beasts, eating grasse as an oxe; for full seuē yeares untill thou confesse that the most high God overruleth the Kingdomes of the world, disposing them to whom soever hee will.

phets doe, *Luk*: 16.31.

D. Tract of time doth not leſſen one jot of the Lords ſeverity, 2 *Pet*: 3.9.

Nor holy men nor Angels doe favour deſpiſers of God, *Num*: 12.24.

The King refuſed the revealed will, and fulfills the ſecret in his rejection.

D. Such as violate Gods revealed will, do yet accompliſh his ſecret, 1 *King*: 12.14.

Theſe two wils being both the will of God, it ſeemes heard to ſay the one may be kept, and the other broken: For anſwer, let theſe rules be obſerved for the differencing theſe two.

Firſt, the revealed will is rather an effect, or inſtrument of Gods will, than his will it ſelfe, which is ever the ſame immutable.

Secondly, the ſecret will is the Lords rule, the revealed ours: he doth all things after the good pleaſure of his will, wee all things according to the determination of his word, or revealed will, not daring to pry into the Arke of his ſecreſies.

Thirdly, the revealed will is no otherwiſe his will, than as it is the will of his work: Scripture, Saboath, Sermons, intend the ſalvation of hearers, though the worker, the Spirit may intend a judgement for neglect, and inexcuſableneſſe. But the ſecret will is ever the will of the worker, and not of the worke.

Fourthly, the ſecret wil is ever certaine, abſolute, and independant, reſpecting nothing in us; but the revealed conditionall, and dependant, reſpecting in

its

its promiſes and threats, our penitency and obſtinacy of heart.

Fiftly, the revealed will may bee reſiſted, the limitation of the promiſe or threate, being obſerved or omitted, *Act:* 7.51. But the ſecret purpoſe never, *Rom:* 9.19.

Sixtly, theſe wils are not contraries; but onely divers expreſſions of the ſame will, the implication of the revealed, being underſtood, *Iſa:* 38, *Hezekiah* ſhall live three yeeres longer. *Hezekiah* ſhall die now, viz, unleſſe he repent his pride: thus both are reconciled.

33. *v.* Iudgement over-takes the wicked in the inſtant of their ſinne, *Num:* 25.8.

D. The Lords exeeution is as large as his threatnings, *Nah:* 1.3.

34. *v. D.* Long and tedious afflictions are for ſtubborne Spirits, *Num:* 14.22.32.34.

Nebuchadnezzar was here converted from beaſtly to manly manners; but for returning from ſinne to God, I can not finde any ſuch change, the retinew of his Idolatry in the eight yeeres, induces me otherwiſe to judge of him.

D. Vndeſterſtanding is beſtowed for the acknowledgment of the true God, *Pſ:* 32.8,9.

D. A wicked man may make a

33. v.

And forthwith theſe things befell the King, who was driven from humane ſociety to eate graſſe as an oxe, and by enduring colde and wet, his haire grew long, and ſtiffe like eagles wings or feathers, and his nailes long and crooked like Talans.

34. v.

true acknowledgment of God, 2 *Chr*:12.11.

D. The Lord will force his very enemies to give him praise, *Psa*:68.30.51.

D. Our God liveth for ever, *Rev*.4.10.

D. The Lords overruling power hath neither end nor intermission, 1 *Tim*:6.16.

35. *v*. *D*. All the inhabiters of the earth are as nothing in Gods esteeme, *Isa*.40.12.

D. The Lord hath whole armies of heavenly Angels, *Psal*: 148.2.

D. The Lord ruleth the armies of Angels as him pleaseth, 103. *Psa*:31.

D. Lord ruleth as he pleaseth the dwellers on the earth, *Isa*:46. 10.

For first, hee wils absolutely what he wils without any cõdition of the thing willed, *Ro*.:9.16. The which appeares hereby, the propositions of his most holy minde are of greatest perfection.

Secondly, againe an absolute proposition is onely independant, and noble: but an hypotheticall dependant, subject to the mutation upon the change of the meanest things, and is there-

And at the end of the yeares, my pride being subdued, I cast my eyes up towards the God of heavens, whereupon my capacity was restored, and I gave honor and praise to the mighty immortall God: whose domination endureth for ever and through all ages.

35. V.

In whose esteeme all the dwellers on the earth are as nothing, who ruleth as he will the hostes of heavenly Angels, and all the dwellers on the earth without either let or controle.

therefore unworthy our God.

Thirdly, yea an absolute purpose is only one act: but a conditionall purpose is first an uncertaine conceite, and afterward made compleate.

When the condition is not frustrate by something out of God, falling out beside his first thoughts: which deviduall act of the will is an high disparage to our most wise God.

Lastly, the foreknowledge of things that wil fall out differently in time, doth not hinder; but that his will may be absolute: for that first Gods prescience (as we may so say) followes in order his wil, things formerly willed being the objects of prescience: things never to be in act can not be foreseene, being no things, neither in existēce, nor in the Idea, or first-plat of the holy minde: nor can they bee foreseene to bee possible, for before Gods act of willing all things are impossible; and after, and for his wil al things become possible secondly also foreknowledge foresees true things onely, and not true and false together, which it must, did it act in order before the will: as *Adam* will fall, *Adam* will not fall; the sense is not deceved about its proper object, and shall we attribute lesse to Gods omniscience? Secondly the Lord willing things is his acting of them, his acting of them is as ancient, as his purpose concerning them; such agents as worke by causes, produce the effect onely when their causes are most vigorous, at which time they dissolve into the effects; but such actors as worke essentially, and naturally, begin their actions when they begin their essence, such is that infinite One,

who being without cauſes, both of being, and action, works ever, & ends never. 2. Alſo time is a meaſure of finite, and created things, the which when the things returne to corruption in the diſſolution of the world, ſhall periſh with them, & the Angells and men partakers of the divine nature, ſhall injoy the divine viſion, not for any time but for eternity of ages; ſo that time meaſureth not infinite actions, and it is as incongruous to ſay, that God firſt decrees, and then after begins the actions, as to ſay, God begins to be, or hath end of being.

Yea ſuch things as are contrary to Gods holy nature are yet diſpoſeable by him, to the accompliſhment of his holy, and juſt, but ſecret purpoſe: as skilfull Phyſitians can diſpoſe poiſon through the compoſitions of many ſimples, to make the moſt comfortable Electuaries: even ſo our all-ſufficient God, can extract the cleane thing of his glory, out of the filthyneſſe of mans ſinne. Secondly alſo Gods will, and purpoſe being operative and neceſſary, diſpoſeth things, and of ſtubborne makes them yeelding, ſometime directing, ſometimes reſtraining their wills; but alwayes ordering them to ſerve his owne moſt wiſe purpoſe, *Pſal.* 76. 10.

When the purpoſe of renting the two Tribes, and the ten aſunder, is to appeare in outward act; the ten ſhall grudge at *Salomons* taxations: The young ſwaggerers ſhall give ill counſell, *Rehoboam* ſhall reject his fathers Counſellors, & cleave to his wilde companions; and *Ieroboam* a back-friend to *Davids* houſe is recalled: the ſame decree that intends

tends the ends, doth so leave mans corrupt will to his free (though sinnefull) choice, that it doth produce the event (determined) thus to be done, and no otherwise: likewise for the better, when the purpose of *Mordecai* his honor is to come into act, the purpose of God worketh all things to effect the same. The King can not sleepe, calls for the Cronicles, falles on *Mordecai* his unrewarded service; even then comes *Haman* to Court, and determines the greatest honor he could invent, little dreameing *Mordecai* to be the man: All these actions in respect of the next agent are free, and without the least constraint, yet necessary if we looke to the first, and supreame wheele of causes, Gods decree. Conclude we then, Gods willis irresistable by any, the propositions thereof being absolute, and independant; and his willing, and acting being the same, and his thoughts being operative, doe dispose all events, to accomplish his eternall and secret purpose.

D. None are able to resist the Lord in action, *Rom:* 9. 19.

D. The Lord gives accoumpt of none of his actions, *Iob:* 33. 13.

36. *v.* *D.* The prosperity both of soule and body, depends upon a religious submission to God, *Hos:* 2. 7.

D. The Lord is as ready to make good his promises to the humbled, as his threats to the obstinate

36. v.

Vpon which acknowledgmẽt the Lord returned me a further measure of understanding, and withall the glory of my kingdome, and nobles, and Concellors now sought me out and

ſtinate, *Ioſ:* 23.15.

D. Such as make their peace with God, ſhall have their enemies ſeeke and crouch to them, *Pro:* 16.7.

D. An humble ſubmiſſion to God doth intitle men to riches, and dominions and majeſty, *Pro:* 22.4.

37. *v. Neebucadnezzar*, that even now knew no God but himſelfe: no happineſſe to his *Babell*, now having licked of the whip hee doth renew his confeſſions of Gods kingdome, and glory.

D. Afflictions bring under the ſtouteſt hearts, *Exod:* 6.1.

D. The greateſt Kings on earth doe owe homage to the King of heaven, *c.* 6.26.

and ſubmitted themſelves, ſo that my kingdome was returned with much more majeſty than before.

37. V.

Wherefore I do againe extoll, and praiſe the God of heaven, whoſe workes are done in greateſt truth and Iudgement, and ſuch as beehave themſelves proudly he is both able and ready to abaſe.

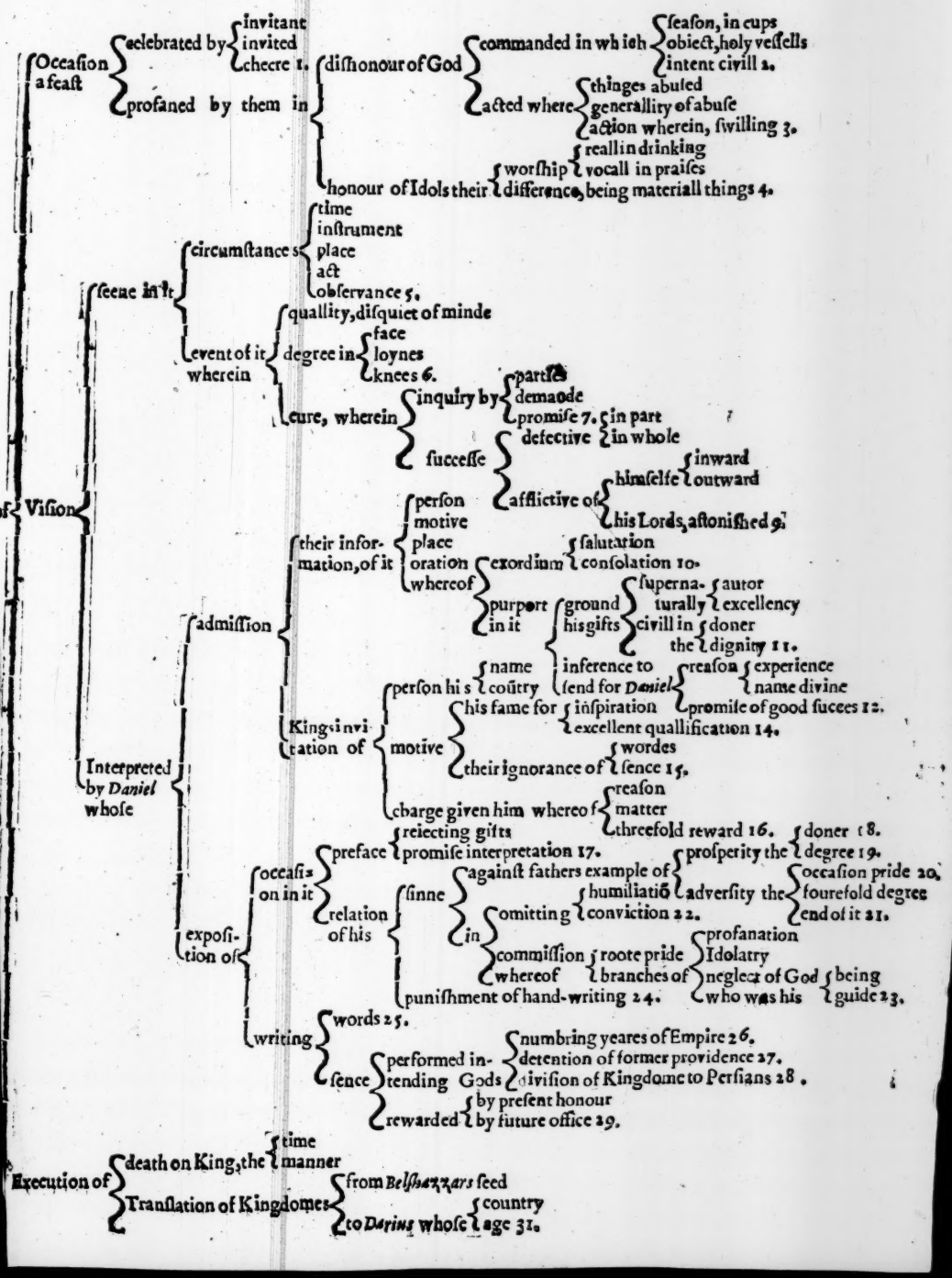
D. Moſt true, and moſt juſt are all the workes of God, *Rev:* 15.3.

D. The Lord is able to abaſe the moſt inſolent and proud perſons, *Iſa:* 37.28,29.

CAP. 5.

Chap. 5.

Containes Israels consolation by the ruine of the Babyloniſh State, to the proſperity wherof, the terme of the captivity was limitted, ſo that the very news of *Cyrus* invaſion of Babylon was a ſufficient Sermon of deliverance to all the faithfull, who had learned that hee was the ſheepheard: the which deſtruction of Babylon is declared in this Chapter where-



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CAP. 5.

CONcerning the Hiſtory of the Church in the dayes of *Evilmerodach*, *Daniel* recordes nothing, for that no new thing befel the Iewes, till the end of the captivity in this place: concerning this drunken feaſt, it is inſerted of ſpeciall purpoſe.

1. v.

After this Belſhazzer *the King of* Babylō, *made a royall banquet, whereto hee invited, a thouſand of his Lords, with whom hee quaffed wine in great abundance.*

Firſt, to ſhew, the next and immediate occaſion of *Babels* ruine, while *Iudah* dwels ſafely, *Babylon* proſpers; but if her King affront their God, and vex them by prophaning holy things, downe ſhe ſhall.

Secondly, to record the groſſe ſecurity they lived in, within the City, which was now ſtrongly beſeiged by *Darius* armies, yet the King and his Nobles, are ſo infatuate, that they ſet to revelling, keep the watch who ſo will, as the Prophet *Eſay* deſciphers their ſecurity, *Iſa.* 21. 5, 6. for which cauſe he is called the feſtivall King, being given over to diſſolute luſts.

D. King-

D. Kingdomes doe so long prosper, as the true Church is nourished by them, 4.27.

D. Deepe security of State, ever presages ruine of Kingdoms, *Iudg:* 18 7.

D. The more eminent any person, the more base & dishonorable their vices, 1 *Sam:* 12. 7, 8, 9.

D. Tis a foule matter when Rulers become ringleaders of wickednesse, 1 *Sam:* 8.23.

2. *v. D.* Those conclusions men make in their cupps are ever sinfull and hurtfull, *Hos:* 7.5.

D. Drinkings, cause men to cast away all fence of God and religion, *Pro:* 20.1.

D. Revelling, robbery, and contempt of holy things goe usually together, 2 *Tim:* 3.3,4.

D. Children adding to their fathers impieties, are neare destruction, 5.22.

D. Tis a grievous thing to convert holy things to a profane use, *Pro:* 20.25.

3. *v. D.* Wicked decrees are readily obeyed if against religion, 6.12.

D. Wicked men are content their

2. V.

And in his cupps he sent for all the golden and silver vessels, which his Grandfather Nebuchadnezzar *seased on in the Temple of Ierusalem, that so he, his nobles, wives and concubines, might quaffe in them together*

3. V.

Whereupon they fetched the golden vessells that were brought from the Lords Temple in Ierusalem, and the King, his Nobles wives and concubines did quaffe therein.

V. 4.

And as they were thus drinking and

their neareſt friends be profane, as well as themſelves, *Ier:* 44.19.

4. *v. D.* The Lord cannot indure Idolls in his worſhipp, *Iſay* 42.8.

D. Even graceleſſe men have made conſcience of thanksgiving at meales, *Pſal:* 22.29.

D. The gods of the Gentiles are no better than the matter they are made off, 1 *Cor:* 10.19.

5. *v. D.* Gods judgements ſurprize ſinners in the height of their Iollity, *Mat:* 24.38.

D. A ſmall thing may deepely afflict us if ſent of God, *Exod:* 8.24,28.

D. Gods judgements are ſpecially to be obſerved, *Micha* 6. 9.

D. Tis juſt with God to puniſh ſinne in the very place of our ſinne, 1 *King:* 21.19.

D. The Lords rods ſhall bee ſure to light where hee wills them, *Ier:* 30.23.

6. *v.* This King wee may thinke to be a jolly fellow, and of a brave ſpirit, and ſets ſo light by the Perſian forces at his dores, & yet we ſee the edge of his bravery is taken off.

& extolling their Idolls of gold, ſilver, wood, and ſtone.

5. V.

In the midſt of their Iollity there appeared certaine fingers of a mans hand writing upon the plaiſtered walls of the royall pallace, ſo neare the candleſticke, that the King might eaſily obſerve both the hand and the writing.

6. V

Wherat the King was ſo aſtoniſhed, that his colour became wanne and pale: and with diſquiet of his conſcience within, his joynts were out of joynt, and his knees knocked together. D.

D. The brave ſpirits of the world are ſoone daunted with Gods ſtroke, *Rev:6.16.*

D. Worldly joy is ſuddenly ſhaken with afflictions, *Iob* 8.13,14.

D. A guilty conſcience awaking, is full of terror, *Mat:27.3,4,5.*

D. A guilty conſcience is quiet onely till wakened by afflictions, *Gen:42.21.*

D. The woundes of an accuſing conſcience peirce the members of the body, *Pro.17.22.*

7. *v.* The King in this diſquiet, might have found a better refuge, *Daniel* was well knowne in the Kingdome, and the fame of his workes, yet here's none mindes the King of his helpe.

First, ſuch drinking companions are unfit comforters, and deſpiſers of Gods ordinance, ſo that they are to ſeeke.

Secondly, the glory of God ſhines forth more eſpecially, after that upon experience, all other refuges faile, as before, *c:* 4. *v.* 8.

D. Worldly men weake comforters of afflicted conſciences, *Pſal.*49.7,8.

D. A troubled heart will give any thing for releaſe, *Gen.*4.17.

D. Well deſerving ſubjects are worthy of great reſpect, *Eſt.* 10.23.

7. *v.*

And in this diſquiet, the King haſtily required of the Stargazers, Diviners, and Soothſayers, promiſing that hee that ſhould reade this writing and alſo interpret the ſame, ſhal be clothed with royall purple, and be allowed to weare a gold chaine about his neck, and ſhal be the third ruler in the Kingdome.

8. *v.*

8.

8. *v.* The Sages of Babylon could not reade nor interpret the writing. For first, it was written in Hebrew, the mysteries of which tongue, in the manner of writing, and pronouncing, was knowne onely to the Iewes: Forrainers that learned it were nothing so expert as the Natives, especially now in the Iewes debasement, and the distaste of their religion.

8. v. *Now the Sages of Babilon assaied, but could not read nor interpret the writing.*

Secondly, they were especially pusled with the sence, as in 15. for if they had not read it at least imperfectly, they could not have bin said to have failed in the interpretation, which is specially charged upon them: so that I take it, they seeing they could not make any such composure of the letters and sillables, as might satisfie their mindes in the sence to be made of them, concluded they knew not the writing, which was their faireſt plea. Now for the sence they were wholly to seeke therein, for that first, they were ignorant of an vnity in the Deity, their plurallity of gods could not fitly be called a Numberer, *he hath numbered.*

Secondly, they did not acknowledge any such particular providenc, as that actions were weighed as in a ballance; their Deities had other businesse, were mindlesse of particular events, as in 2. 11.

Thirdly, they knew not the curse of *Chams* family, which *Nimrod* their founder also furthered, by raising himselfe by tyrannies, and hunting after Kingdoms: the which judgement on *Chams* house, the

the other ſonnes of *Noah* muſt bring upon him: now *Madai* was of *Iaphet*, and *Elam* of *Sem*. *Chams* family was numbred and devided to *Madai*, and *Paras*, whoſe names are ſecretly couched in the words, meaſuring and diviſion: but (alas blinde moales) theſe divine miſteries were too high for their reach.

Fourthly, they could not determine whom it was that muſt be devided: as for themſelves they were ſo infatuate with deepe ſecurity, that they could not once thinke themſelves intended; their Citty ſo ſtrong with the river Euphrates, and Triple walls, with victuall for twenty yeares was impregnable, ſo that *Cyrus* invaſion was but a deriſion.

D. The inquiry of Sorcerers is worthy ill ſucceſſe, 2 *King:* 1.3,4.

D. The miſteries of the word are not knowne by ſtrangers to God, *Mat:* 1.24.

9. v. D. To lye under trouble of mind is very troubleſome, *Prov.* 18.14.

D. Partakers in ſinne ſhall ſhare of the Lords terrors, *Iude* 7.

9. v. This Queene may ſeeme to bee the Queene mother, one *Nicotris*, whom hiſtories record to have beene famous farre and neere, which is very likely.

Firſt, his owne wives were preſent at the feaſt and at the writing,

9. v. *Wherewith the King was much diſquieted, and his colour grew pale and wan, yea his Nobles themſelues were much amazed at it.*

10. v. *The fame of which ſtir, cauſed the*

ting, *v.* 3. whereas this Queene was absent, comming onely by occasion of their stir.

Secondly, shee remembreth so exactly things done in *Nebuchadnezzars* dayes, that it shewes shee was well in yeares.

Lastly, her exemption from the feast, shewes her owne neglect of such things, and others neglect of her age.

D. Women have proved sometimes more prompt for counsell than men, *Iudg:* 13.23.

D. Kings disquiet, causes a tumultuous estate of things, *Mat:* 2. 3.

D. Abillity to speake well is a comely ornament in a woman, *Pro:* 31.26.

D. The Kings life is ever specially to be desired of good subjects, 2, *Sam:* 18.3.

D. Trouble of minde is removed onely by wholesome counsell, *Pro:* 16.24.

11. *v.* *D.* Good counsell must bee as well of things possible as profitable, 2 *King:* 5.3.

D. The holy Prophets were indued with the Spirit of God, 2 *Pet:* 1.19.

the old Queene-mother to come into the banquet house, and speake before the King and his Lords; O King I wish thee all happines; chere up thy heart in this disquiet:

11. v.

There is a man in thy dominions of rare and Diuine gifts, who in thy Grandfathers dayes made proofe of most cleare knowledge and understandinge, more like the wisdome of the Gods than men: for which cause thy Grandfather preferred him ouer the wise men of Babilon

12. v.

And forasmuch as he

D. The wiſer Gentiles acknowledged ſuch a Deity as was moſt holy, *Act:* 17.23.

Nebuchadnezzar is called the father, when he was his grandfather, as *Ier:* 27.7. it being uſuall with the Iewes to call a progenitor father. In which ſpeech he doubles the perſon, to faſten a reproofe on him, for neglect of *Daniel*, who was thus highly honoured of his grandfather.

12. *v.* *D.* Very excellent is the grace of the Spirit in godly hearts, *Col:* 1.29.

D. The hardeſt doubtes are eaſie by ſuch as are guided by the Spirit of the Lord, 2 *Sam:* 14.17.

D. The Lord will finde ſtrangers to credit the power of his ordinances, *Iohn* 9.33.

13. *v.* *D.* Graceleſſe men neglect Gods ordinance till wrought to it by friends, 2 *King:* 5.13.

This wretched man not withſtanding that face of relenting, the terrors of the Lord brought him to; yet ſpeakes thus diſgracefully to, and of *Daniel*, whom he terms but a baſe captive, though his olde mother had remembred him of *he ſhewed much depth of wiſdome and knowledge in the interpretation of dreames, as his divine name* Belteſhazzar *declares, I aduiſe thee to ſend for* Daniel *and I dare aſſure thee of the interpretation:*

13. V.

Whereupon Daniel *being brought into the preſence, the King ſpake thus, Art thou that* Daniel *who my grandfather the King brought hither amongſt the reſt of the captives of Iudah?*

14. V.

I am informed of thy many and rare endowments by

of another both office and name; but alas, hee was the olde man ſtill.

D. Terrors of conſcience doe not better wicked men, *Iſay* 51. 20.

by the holy Gods, and of thy cleare knowledge and exceedinge meaſure of wiſdome.

D. Tis a note of a wicked man to inſult over the afflicted, *Pſal.* 38. 12.

14. *v.* *Belſhazzar* could not be wholly ignorant of *Daniel*, ſeeing hee underſtood punctually, the dreames, honors, and troubles of his grandfather, as he did, 22. and yet we ſee what a ſtranger he ſeemes to the cauſe, as if he had never heard therof before.

D. The men of the world make it very ſtrange, unwilling to take notice of the godly and their vertues, 1 *Sam:* 25. 10, 11.

The King here tumbles out a commendation of *Daniels* worth, but in no other words than the olde Queene had uſed before.

D. Wicked men ſpeake of good things by rote and heareſay, 1 *Ioh:* 4. 5.

15. *v.* *D.* The wicked ſeeke the Lord only when other helps faile, *Iſa:* 26. 15.

15. *v.*

I have inquired already of the wiſe men of Babylon, *and they are neither able to reade the writing, nor interpret the ſenſe.*

D. wicked men are ſenſeleſſe of their ſinne, and Gods Iudgements of Infatuation, *Eph:* 4. 18. 19.

16. *v.* *D.* Wicked men mine more, reſolution of doubts than reformation of life, *Ezek:* 33. 30, 31, 32.

16 *v.*

D. Wicked men deeme of the Godly as themselves, that they are all for reward, *Act.* 8.18.

Daniel refuses, his rewardes though he accepted of his grandfathers: For that,

First, he had revealed himselfe an ennemy to God, and his religion, which his Father or Grand Father had not done; for though he seased on the vessels, yet locked them up in the treasory as religious Reliques, converting them to a civill or profane use.

Secondly, hee was well aware these honors would nothing advantage the Church, or the cause thereof.

Thirdly, it concerned a Prophet so holy, and so grave to expresse freedome of Spirit, and resolution before such a beastly liver, to whom (so vile are his manners) he will not be beholding, being a man of a most abject and base disposition.

D. A contempt of earthly things is very requisite in the Ministers of the Lord, *Tit.* 1.7.

D. The Lords Ministers must carry in them a retired majesty toward the persons of wicked men

16. v.

But having heard of thy experience in resolving hard dreams and doubtes, I desire thee to reade, and interpret the writing, in recompence whereof, thou shalt bee clothed with royall purple and bee allowed to weare a golden chaine, and be promoted to bee the third ruler in the Empire.

27. v.

Whereto Daniel *returnes answer, before ever he straied a step out of the Kings presence; As for thy rewards, reserve them for thy selfe to bestow on some other, yet will*

men, 2 *King:* 3.14.

D. The worke of the Lord must bee done faithfully, even where no reward of our service can be exspected, 2 *Cor:* 11.7.8.

D. Gods message must not be withheld, though the persons to whom tis sent bee unworthy a Sermon, 2 *Thes:* 3.15.

18. *v. Daniel* repeates to this King the patterne of his Grand-Father, for that as he was made a spectacle to all the living, so in particular to the trees of the forrest, Rulers of the world, that they should learne not to exalt themselves, *Ezek.* 31.14. against which example this *Belshazzer* was the first that sinned.

D. Such as will not make use of their forefathers plagus, shall have them brought home to themselves, *Exo:* 34.7.

D. The more bountifull the Lord hath bin to any, the more hainous their rebellion, 1 *King:* 14. 7.8.

D. Kings must minde this truth, that they receive their dominions of the Lord, *c.* 4.25, 26. 32.

19. *v. D.* All reverence is due to them that beare the person of Gods majesty, 1 *Pet:* 2.13.

D. The authority that Tyrants use even in their cruelties is the

I not faile to read the writing, and explaine the meaning thereof.

18. v.

Call to minde O King the bounty of the most high God, to Nebuchadnezzar *thy Grand-Father, whom hee exalted over the monarchy of the world, with exceeding great honor, and glory there with.*

19. v.

By reason whereof all nations trembled

Lords, *Iohn:* 19.11.

The power the King exercised, was good, and of God, though abused unto tiranny: that the King did kill, and save; honor and dishonor, without controll: it was by vertue of that authority hee received from God: but whether hee did well or no in making his will, and not equity, his rule, it was besides the scope of the holy Prophet to dispute that question.

20.*v.D.* Pride is the lifting up of the heart without, and against God, *Hab:* 4.2.

D. Pride is a note of a hard heart: *Ier:* 13.15.

D. Sinnes of obstinacy are forerunners of some immediate stroake of God, *Isa:* 14.5.

D. Sinnes done with an high hand, disinherite men of all they have, 1 *Sa.* 15.23.

21.*v.* This banishment of *Nebuchadnezzar* was familiarly knowne in Chaldea, certaine ages after, yet we see all histories silent in it.

D. Very memorable things may want the record of history, *Heb:* 7.3.

So

bled, and feared his majesty; whom he pleased hee put to death, and whō he saved he saued a live; whō hee pleased he preferred to honor, and office, without controll.

20. v.

But when through pride, & obstinacy of heart hee exalted himselfe against the Lord, he was deposed from his kingdome, and all his honor taken from him.

21. v.

Yea hee was driven from the society of men, & beecame a very beast in manners, and lived in the wildernesse with wilde

So that wee may hereby obſerve how vainely the Papiſts do crowe againſt us, challenging our religion as novelty, and unſound, for that (as they ſay) wee cannot produce a Catalogue of viſible profeſſors in every age: wherein however our Divines have ſatisfied their clamors, by a Catalogue of divers in every age; yet is their demand herein moſt unreaſonable.

wilde aſſes, eating graſſe as an oxe, and he thus indured wet and colde, untill hee was brought to confeſſe that the moſt high God overruleth the kingdomes of the world, diſpoſing of them as pleaſeth himſelfe onely.

For firſt, the order of diſpute is hereby inverted, the truth of Religin once proved, the antiquity will not bee gainſayed, both ſides agreeing, the true faith to be moſt ancient.

Secondly, this Teſtimony is meerely humane, and therefore inconſequent in a divinity diſpute, the conſent of all hiſtory is no ſufficient foundation of Chriſtian faith, the conſcience will not ſtoup ſo low, but ſtill remaines in ſuſpence, untill it meete divine evidence.

Thirdly, hiſtories are partiall, ſideing in ſome faction which they extoll, or admiring ſome perſon of eminent quallity, in reſpect of dependance, and ſo the truth reſts ſtill in queſtion to the conſcience jealous of impoſtures.

Fourthly, Hiſtories conſent not in many materiall points, ſo that as *Egypts* reeds, they wound the hand, and ſhake the ſhoulder, but ſtay not the doubtfull heart, ſo that this their claime is ridiculous, and vaine, of men put to their ſhifts, as ſilly

beasts that leave the plaine, and fly to the roughe, the better to hide, and secure their owne weakneſſe.

Object. But here you'l object, they uſe the ſame weapon in defence of their faith: They produce a Catalogue indeed of divers eminent profeſſors, for the firſt 400, or 600 yeeres; to whom wee lay claime, and that by a better right: for theirs they were, the controverted points of whoſe faith they held, and maintained: now the controverted points of their faith they never heard of; whereof I will name ſome unheard of anciently.

That the Eutharist may be celebrated without Communicants.

That the Cup is to be denied the Laity:

That publicke Service may be in an unknowne tongue:

That lay folke may not reade the Scriptures:

That Images of the Trinity may be made:

That Images of creatures may bee worſhipped with ſervice:

That people may pray well, not underſtanding their prayer:

That the Virgin *Mary* is Queene of heaven:

That the Virgin *Mary* was without originall ſinne:

That Saints have charge over Countries or Trades:

That Supererogate workes may be diſtributed to others:

That the Pope hath diſpoſition of Kingdomes:

That he can diſpence with ſubjects oathes of fidelity:

That

That he may dispence with marriage of kinsmen:

That he can pardon sinnes a thousand yeares to come:

That hee may consecrate Altars for pardons to a thousand yeares:

That he can determine infallably, the sence of the Scriptures:

That he erres not in determining contrary to other Popes:

That he can dispence with single life of married persons without consent:

That the host is to be adored with worship.

Now in case their professors for the first sixe hundred yeares, reckoned in their Catalogue, can be proved to hold these their Tenets controverted, they have wonne the day; but none of these was then hatched.

22. *v. D.* Wicked children inherit their fathers sinnes as well as their lands, *Ier.* 44.9,10.

D. Children are to bee humbled for their fathers sinnes and judgements, *Ier:* 14.20.

D. Wicked men make little use of their knowledge, 1 *Cor:* 8. 1.

23. v. *D.* The abuse of holy things is an injury which the Lord takes as done to himselfe, *Mal:* 1.7,12.

D. Such as sinne by a deputy, shall

22.v.

All which things O King thou wel knewest, and yet hast no care to humble thy selfe before the Lord.

23.v.

But hast exalted the

ſhall not ſmart by a deputy, 2 *Sam:* 12.9,10.

D. Strangers from Gods covenant are not to intermeddle with holy thinges, Exod: 12.48.

D. Idolaters are devote in their Idolatries, 1 *King:* 18.26. 28.

D. The making of Images of the Deity, is an heatheniſh ſinne, *Rom:* 1.23.

D. The worſhiping of things ſenceles of it, is a ſenceleſſe thing, *Iſay* 44.19.

D. Our life and breath is in the hands of the Lord, *Act.* 17. 28.

D. All our wayes are in the diſpoſition of the Lord, *Pro:* 16. 32.

24. *v. D.* The Lord taketh his fitteſt opportunity of judgement, 9.14.

D. The Lord then onely puts forth his power, and providence when it may eaſily bee obſerved to be his hand onely, *Act:* 12.10.

D. Such inſtruments as are ſet on worke by God are ever effectuall, *Ier:* 30.24.

25. *v.* The numbring is twice mentioned, ſhewing certainty and ſud-

thy ſelfe againſt the Lord: in abuſing the veſſells dedicated to his worſhip, in his dwelling place the Temple; thou, thy wives, & Nobles, quaffing in them, yea thou haſt honored Idoll gods, which (ſo fooliſh is thy heart) have no power of ſence or motion, but the glory of the Lord, who gives thee life and governes all thy wayes, haſt thou not glorified.

24. V.

For which cauſe hee ſent this part of a hand which wrote this writing.

25. V.

The writing is, he

suddenneſſe.

D. The Lords threats are moſt ſure and certaine, *Gen.*41.32.

D. The Lord doth in few words couch the deepeſt miſteries, *Heb:*12.27.

26. *v.* In this forepart of this yeare, *Daniel* had another viſion, wherein the Lord was ſtiled the wonderfull numberer: ſo that *Daniel* well knew who it was, that had numbred the terme of Babells tyranny, 8.1,13.

D. The Prophets of the Lord doe give much light one to the interpretation of another: as the foure mettalls to the foure beaſts.

D. The Lord keepes an exact account of the determined ſeaſons, *Act.*15.18.

D. The Lord in due time will cut ſhort the tyrannies of the wicked, *Iſay* 7.7.

27. *v.* This ballancing is by alluſion to Merchants, who uſe to receive their mony by weight, refuſing that which was refuſe & droſſy ſtuffe, or otherwiſe too light.

D. Gods providence is an even ballance, weighs the worth of

he hath numbred, he hath numbred, he hath weighed, he hath devided.

26. V.

The interpretation follows, God hath numbred the yeares of the Empire hitherto, but now hath finiſhed the terme.

27. V.

He hath weighed thy Empire to ſee wherein it might bee uſefull hereafter, and it is found ſo unworthy and light, it's profitable for nothing.

28. V.

He hath devided the Empire from thee & thy heires, and

of all, whether States or persons, *Isay* 37.28.

D. A wicked State or person the Lord rejects as refuse silver, *Ier.* 6.30.

28. *v.* *Chams* posterity felt his fathers curse, in & after the daies of *Iosuah*; and now the last and greatest of his posterity, *Nimrod* in his Babylonians feeles Gods hand by *Sems* and *Iaphets* posterity: The Lords delayes are no breach of bond.

D. Gods curse will first or last eate out a wicked stocke, *Iob* 18. 17,19.

29. *v.* *D.* Honours should rather be thrust upon us, than sought for by us, *Pro.* 25.27.

D. Wicked men flourish-over an hellish conscience with a bold face, *Ier.* 43.2.

D. Even graceless men make conscience of their promise.

30. *v.* In that very night the Citty was surprized, for *Cyrus* had hewed a way under the river and walls of the City, and so seased upon them in the evening of their festivities.

D. The Lord is very punctuall in observing the accomplishment

& unto the Medes and Persians.

29. v.

And upon Belshazzars *commandement, the Courtiers adorned* Daniel *with royall purple, and put a golden chain about his neck, & made proclamation, that* Daniel *should be the third ruler in the Kingdome.*

30. v.

And accordingly in the selfesame night, was Belshazzar *the King surprised & slain.*

31. v.

And Darius *the Mede tooke to himselfe the Empire*

ment of his owne word, *Exod.* 12.41,42.

D. Such as beleeve not the Lords threats, ſhall feele them to their ſmart, *Luk.* 13.5.

Empire of Chaldea, being now threeſcore and two yeares of age.

31. *v. Darius* age is here recorded to be threeſcore and two yeares, wherin the eſpeciall care of the Lord over his Church appeares: ſeventy yeares ſince, the good figgs were carried into captivity, and before they had ſtayed there the ſeventh part of their ſeventy, their deliverer is borne, ſo that the tediouſneſſe of their captivity migh tbe eaſed by this meditation.

D. In the greateſt afflictions of the Church, the Lord thinkes thoughts of her recovery and peace, 2 *Sam.* 14.14.

CAP. 6

CAP. 6.

HIs *Darius* was otherwise called *Cyaxares* the last King of the Medes, who before these warrs adopted *Cyrus* to bee heire to his kingdome, being sonne to his neece; so that *Cyrus* warred under him, and was content both his old uncle should beare the name, both of the victory and Empire, as in 9.1. however he himselfe was colleague in the office of the Emperour, as appeares: for that *Cyrus* in this selfe same yeare, yea and before this, sends forth an edict for the Iews returne, the neglect whereof occasioned this perilous decree in the just Iudgment of God, as also that of *Haman* under *Darius Histaspis* for the Iews captivity, was confined to *Nebuchadnezzar*, his sonne *Evilmerodach*, and *Belshazzer* his sonnes sonne: so that *Cyrus* decree for the returne, must needs follow immediatly upon *Belshazzers* death, or els their promise fall to the ground; the which association hath beene familiar with the Gentiles

1.V.

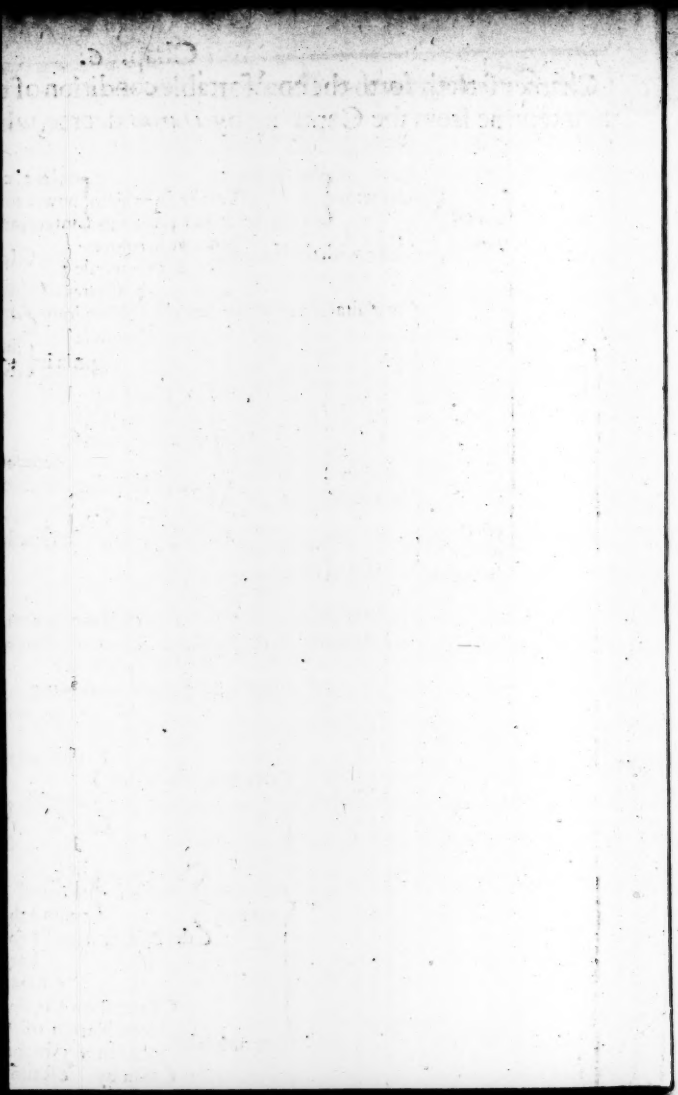
The which Darius preferred a hundred and twenty of his Nobles over the affaires of the whole Empire.

Chap. 6.

This Chapter ſetteth forth the comfortable condition of the Iews, in and immediately vp their returne from the Captivity by *Darius* decree, where-

- occa-ſion
  - Remote envy in it
    - cauſe; *Daniels*
      - preferment
        - by *Darius* 1.
        - In rule of Empire, in which
          - order 3. cheife
          - power to account
          - intent, avoydance of damage 2.
      - eſteeme with the King
        - motive his parts
        - degree, over whole 3.
    - effect a decree in which
      - consultation to accuſe *Daniel* in
        - affaires of Kingdome
          - Inquiry for
            - time
            - persons
              - accuſing
              - accuſed
          - ſucceſſe ill, no
            - found by them
            - unfaithfulnes
              - acted by him
        - whoſe religion in it
          - their motive
          - its bond the law 5.
      - petition whereof
        - preface
          - person
            - saluting
            - saluted
          - ſalutation of peace 6.
        - tendry for
          - ground inducing
            - consent of nobles
            - forme of law for
              - Royalty
              - penalty 7.
          - matter, a ratification of the law
            - by ſeale
            - according to imperiall lawes 8.
        - grant by the King 9.
      - Tranſgreſſion by *Daniel* in
        - time
        - place
        - ceremonies of
          - affiance, opening window
          - humiliation, kneeles
        - action whereof
          - inſtancy
          - parts being
          - frequency 10.
          - praiſe of
            - God
          - prayer to
      - puniſhment whereof
        - accuſation in which
          - information
            - by perſonall inquiry
            - of *Daniels* zeale 11.
          - expedition for
            - ground the decree
              - proposed by them
              - aſſented by King 12.
            - allegation of
              - Person baſe
              - action of
                - omiſſion
                - of King
                - of decree
                - comiſſion, frequent, 13.
        - diſputation by
          - King with affection
            - in ſelfe
            - to *Daniel*
            - againſt them 14.
          - the Princes whoſe
            - convention
            - argumentation 15.
        - execution in
          - conceſſion
            - to them
            - againſt him
              - by conſcience of faithfulneſſe
              - will of God to deliver, 16.
          - conſolation of *Daniels*
          - confirmation by
            - ſtopping
            - ſealing the
              - ſeales, whoſe
              - reaſon why 17.
  - next a miracle
    - hoped with
      - ſorrow in
        - meate
        - muſique
      - abſtinence
        - ſleepe 18.
      - desire
        - lively
        - laborious 19.
    - inquired wherein
      - paſſion wherewith
        - faithfulneſſe
        - power 20.
      - queſtion of Gods
    - related, whereof
      - particulars of
        - *Daniels* gratulation 21.
        - cauſes of *Daniels* ſafety
          - efficient
          - inſtrumentall
          - formall
          - impulſive
            - before God
            - toward King 22.
          - innocency
      - iſſue
        - to him delivered
          - with joy
          - by command
          - in ſafety for
            - degree,
            - reaſon, faith 23.
        - againſt accuſers
          - by the King
            - with their families
          - expoſed to the lyons
          - devoured
            - ſuddenly
            - violently 24.

- Action were
  - Exordium in
    - person ſaluting
    - person ſaluted
    - ſalutation of peace 25.
  - forme whereof
    - duty feare, with
      - Subiect, all kingdomes
      - Obiect *Daniels* God.
    - Reaſon drawne from God his
      - nature deſcribed to be
        - immortall
        - moſt true
        - ſoveraigne 26.
      - workes miraculous
        - generall
        - ſpeciall
          - providence 27.
  - Iſſue proſperous to *Daniels*
    - person graced
    - cauſe of Church ſolicited by him 28.



Gentils, and not ſtrange amongſt the Iews, *Iehoſaphat* and *Vzziah* both aſſociating their ſonnes into kingly dignity equally with themſelves.

D. Sonnes muſt not croſſe their parents in the diſpoſing of their eſtates, *Luk*: 15.22.

D. Subordination of officers is requiſite in a well governed eſtate, *Exo*: 18.18.21.

2. *v.* No thing of greater moment can befall in the government of the world than the ruine and riſe of monarchies, yet even herin the Lord is tenderly mindfull of his Church, *Daniel* is againe gracious in the Court, and preferred in office above any of the Church her enemies.

D. In the greateſt alterations the Lord provides for the ſafety of the Church, *c*.12.1.

D. The greateſt eſtates ſoone ſuffer damage by ill husbandry, *Exod*: 4.22.

3. *v.* *D.* The grave, wiſe, and holy Counſellors of ſtate, are to be preferred, 2 *King*: 4.2. to 6.

It was not the Kings purpoſe to make *Daniel* a deputy King, but to commit to him onely the overſight of the preſidents, the kingdome was diſpoſed already, and could not bee recalled from *Cyrus*.

2. V.

Over whom he placed three Preſidents, to whom the Nobles were to render an account, that ſo the Emperor might not bee endamaged, amongſt whom Daniel *was principall.*

3. V.

The cauſe of which preferment was Daniels *excellent gifts, wherewith the King was ſo affected, that hee purpoſed to cõmit the governement of the whole Empire to his overſight.*

4. *v.*

4. *v.* The men of the world doe envy, the godly should thrive by them, *Exo:* 19.10.

D. Tis a note of the wicked one, to waite for the halting of the godly, *Psal:* 38.16.17.

D. Christians are to shew all faithfulnesse in office, 1 *Sam:* 12. 3,4.5.

D. A blamelesse cariage disappoints the malice of evill men, 1 *Pet:* 3.16.

5. *v. D.* Nothing but mischeife will stop the mouth of malice, *Iob:* 2.24.

The men can not vouchsafe *Daniel* a good word, all his honours, and virtues are omitted, and he stiled, this *Daniel.*

D. Envy will deface the virtues of the most harmeles livers, *Ioh:* 8.48.

The maine exception of the wicked against the godly, is in point of religion, *Est:* 3.8.

Twas well knowne, the Iewes had liberty of religion, by the Emperiall laws, as well as any others, also it was famous in the Court, by the preservatiō of the three worthies by a miraculous providence: besides, should they fight.

4. V.

The which honor did so gall the Nobles, and Presidents, that they consulted how they might ensnare him in the affaires of the Empire; but could not, in as much as hee was very faithfull, and without the least blemish.

5. V.

Whereupon they concluded, twas in vaine to attempt any thing against this Daniel, *unles they could haply picke an occasion of complaint in matter of his religion to God ward: so then these Presidents and Nobles, with one con-*

pre-

prevaile againſt *Daniel*, yet they could not; but imagine that the King would have thē in mind for circumventing him, and betraying his ſo worthy, and ſo beloved ſtates-man *Daniel*, yet nothing will back them.

consent, reſorted to the Emperour, to whom they ſpak thus, O King wee wiſh the all happineſſe.

D. Malice is unreſtleſſe, and will not be backed in working miſcheife, *Pſa:* 36.4.

D. Vnity may be as well in iniquity as equity: *Pro.* 1.11.14.

D. Flattery gives the firſt onſet in the worke of iniquity, *Act:* 24.2.3.

7. *v. Daniel* was one of the Preſidents that never conſented to this decree.

7. v.

Whereas the Preſidents, Rulers, & Captaines, with in thy Dominions, have conſulted to enact an unviolable law, for the honor of the King that in caſe any ſhall dare to pray either to God, or man for thirty dayes ſpace, ſave to thee, ſhall for his preſumption be caſt immediatly into the Lyons den.

D. Tis heard for malice to keep within compaſſe of truth, *Pſal:* 5. 2.3.

D. Vniverſality is no note of ſincerity, 1 *Ioh:* 5.19.

This motion ſeemed very plauſible to the King, firſt hereby he might try the affection of his people, ſubdued but the other day.

Secondly, hereby he ſhould naturalize, thoſe new dominions into the manners and cuſtome of the Meedes and Perſians, who uſed to aſcribe Divine honors to their Kings.

Thirdly, hereby *Darius* name [*den.*
would grow famous, for the report of this reverence done by the Nobles, muſt needs inſinuate, that the King was of worthy deſert, for which cauſe they, and all men beſide ſtood ingaged to do him this honor, the which proiect did greatly delight the old Dotardes proud humour, who lamented and feared nothing more, than the virtue and valour of *Cyrus*, the applauſe whereof he could not endure.

D. Wicked men are carefull to make ſure their attempts againſt the Church, *Eſt.* 3.12.

This decree was very injuſt, being injurions to the true God: whoſe worſhip was to be omitted for thirty dayes, wherein might bee foure or five Sabboaths, beſides the daily ſacrifices, and private prayers: injurious to their owne gods whom they acknowledging for true deities, did yet rob of all honor and worſhip for thirty dayes, which worſhip however undue to ſuch vanities, yet their arguments houlds againſt them: Injurious to the King, whom they not onely fed in his vaine glorious humors, but alſo over-wrought by ſubtilty to play the Tyrant, againſt his loyall and true harted *Daniel.*

Injurious to King *Cyrus*, whom they diſrobed of all kingly dignities, and the acceſſe of petitioners for a whole moneth, wherein many changes might have befallen, and wherein the ſilence of his officers might have damnified him much. Injurious to the Iewes, whom hee either deprived of Gods publique ordinances, or els expoſed to the hazard

of

of their lives. Laſtly injurious to the offenders, in reſpect of the exceſſive rigour for a cauſe ſo trivial, as the humour of a proud King.

D. Wicked men make no care of temporizing in Religion, *Ier:* 41.6.

D. Malice is blind, and will not ſticke to harme it ſelfe to doe others a miſchiefe, *Exo:* 10.7.

D. Perſecutors of the godly will proceed to outrage againſt God, 1 *Tim:* 1.13.

D. Injuſtice is uſually up held by cruelty and Rigor, *c.* 3.6.

8. *v.* The enacting of lawes is an act of a King jointly with the ſtates of his kingdome, *Heſt:* 1.13

D. Amongſt the Gentiles the Emperiall lawes did binde their Kings, as in 15. verſe.

The lawes of the Medes, and Perſians were unalterable, not onely by the King; but by the joint conſent of Kings and Nobles; or by the enactors of them, for that they worſhipped truth for a Goddeſſe, to whom inconſtancy, and change ſeemed odious, which being one is ever the ſame like it ſelf. In which when they were ſtraited, they had learned after a vow to make inquiry: and uſed one of theſe two evaſions to helpe themſelves under a hard law: they ſometime uſed to inhibite, and ſtay the execution, untill a ſecond command upon further deliberatiõ, ſhould put life to the former decree. *Cyrus* made a decree

8. v.

May it pleaſe thy Highneſſe to confirme therfore, and ſeale this writing which wee have compoſed, that it may be inviolable as the other lawes of the Medes and Perſians.

for the returne of the Iewes, and reedifying that Citty, and Temple *Ez:* 6.3. which yet was ſtaied by a counter-mande, and the Temples building deferred, for three Emperous dayes, *Cambiſes, Daryus Hiſtaſpis, Xerxes, Ezr:*4.5.21.

Againe they had another device, to make a contrary decree, whereby the favourers of the former were affronted, and the greived parties releived. Thus *Haman* cauſed an immutable decree, for the cutting off of the Iewes, which the King could not reverſe at *Heſters* ſolicitations, onely makes a contrary decree, enabling the Iewes to ſtand for their lives, and revenge the quarrels of their perſecutors, *Heſt:*8.5.11.

9. *v. D.* Vaine glorious men wil ſticke at nothing that furthers their ambition, *Act:*12.22.

D. Haſty decrees are uſually, as hurtfull, as haſty, *Ioſ:*9.14,15.

10. *v. D.* Godly zeale is rather whetted on by the oppoſition of ill times, 2 *Sam:* 6.21,22.

D. Private prayer is to be performed in a private place, *Mat:* 6.6.

Daniel opens his caſement toward Ieruſalem, and will not omit that circumſtance, no not in this imminent perril of life: for that.

Firſt, the promiſe of audience made to *Salomon* at the dedication of

9. V.

Whoſe flatteries ſo wrought upon the Emperor Darius *that hee ſealed, and confirmed their decree.*

10. V.

Which when Daniel *perceived, he departed forthwith from Court, to his owne houſe, and vp to his cloſet hee haſtens,*

of the Temple, required this ceremony as an effect of faith, 1 *King:* 8.43.

Secondly, the Temple did shaddow forth the body of our Lord the mediator, in whom only prayers, and services are acceptable with the father, which holy men respected in looking towards the Temple, *Psal:* 5.7.

stens, where opening his casement towards the Temple of Ierusalem, thrice a day, as before, hee praied to and praised the Lord his God.

Thirdly, he was now a petitioner for Ierusalem whose enlargment being now in hand, his thoughts were taken up with her prosperity, for whom hee was now a petitioner, directing eye and heart together.

D. The godly are to direct their prayers upon the warrant of some promise, 2 *Sam:* 7.27.

D. Kneeling is a gesture of reverence very requisite in prayer, *Eph:* 3.14.

D. An acceptable prayer is to bee directed in a mediator, 1 *Pet:* 2.5.

It was *Daniels* constant course to pray thrice a day, at morning, noone, and night, having then vacancy from his calling.

D. Tis an holy practise to sanctify our callings by frequent prayer, 1 *Tim:* 4.5.

Christians are to make vse of the fittest time for prayer in respect of the affaires of their callings, *Psal:* 55.17.

D. Petition, and thanksgiving are to be joynt in the action of prayer, 1 *Thes:* 1.3.

D. A constant course is to be observed in the

duty of prayer, *Iob*:27.10.

D. Danger of life ſhould not diminiſh the zeale of godlineſſe, *Rev*. 2.13.

11.*v*.*D*. Wicke men are watchfull to accompliſh wicked purpoſes, *Luk*:22.6.

D. The Lord doth ſometime yeeld the godly, to be betraied of the wicked, *Act*:7.57.

D. The performances of holy duties are ever ſpighted by the world, *Ioh*:15.19.

12.*v*.*D*. Gods Saints are ſubject to accuſation before Kings, *Luk*:21.12.

D. Inconſiderate actions can not be recalled at our pleaſure, 2 *Sam*:21.122.

D. Ambitious men ſhall once find their flatterers doe but ſerve themſelves, *Iſa*:39.26.

D. Simple meaning men are eaſily beguiled by faire, and ſmooth ſpeeches, 1 *King*: 2.13. to the 19.

13.*v*.*D*. Wicked men can not mention the godly without ſome diſgrace, *Gen*:19.9.

D. Its a vile part to traduce the good workes of the godly, *Pſa*.5.2.3.4.

They conceale the perſon to whom

11. V.

Wherein he was ſoone eſpied of his Accuſers, who watching his houſe, found Daniel *in the act of prayer and ſupplication before the Lord.*

12. V.

Vpon which occaſion they huſted into the preſence Chamber, vrging the King with the decree ſaying, haſt not thou O King decreed, that whoſoever ſhall dare to aske any petition either of God or man, for thirty dayes ſave of thy highneſſe, ſhall bee caſt forth-with into the den of Lyons,

whom *Daniel* prayed, which might have holpen him very much.

D. Tis an evill office to omit ſuch circumſtances as may helpe the accuſed, 2 *Sam:* 16. 3.

14. *v. D.* Wicked men diſlike not their ſinnes till they feele the ſmart of them, *Act:* 4. 24.

D. A wicked man may lament his former follies, 1 *Sam:* 24. 16. 17.

D. Tis a commendable part to releive the innocent under a hard law, 1 *Sam:* 14, 45.

Divers reaſons may be rendred for *Daniels* deliverance.

Firſt, he was the moſt profitable member, of more worth than all his accuſers.

Secondly, reaſon is the life of law, and their wreſting of their letter beſides the intent is oppreſſion.

Thirdly, beſides this law being for the tryal of his ſubjects, rought not ſuch as were loyal.

Fourthly, this deeree was wrung from the King circumvented by their wilineſſe.

Laſtly, their accuſation favored malice, ſith they well knew *Lyons; whereto he anſwered, True, and that according to the Emperiall laws inviolable.*

13. V.

Vpon which they replied, Daniel *one of the captives of Iudah, deſpiſeth thy authority, and the royall decree, and continues to make petitions thrice a day.*

14. V.

Which ſtrake ſo cold to the Kings heart, that he was highly offended at his owne raſhneſſe, and earneſtly contended with them all the day long to have Daniel *delivered.*

Daniel was a ſtrict obſerver of the Emperiall lawes as in 4. verſe.

Theſe or the like Arguments the King (no queſtion) uſed to diſſwad them, but all in vaine, malice is eaſier reſiſted then perſwaded.

D. No Reaſon will take place with ſuch as are ſet one miſcheife, *Amo:* 1.11.

15. *v* Theſe accuſers came all cluttering about the King, hopeing by their importunity to win the King to their purpoſe; for that, wiſe Rulers muſt gratifie their ſtates-men, in execution of laws, otherwiſe they open a dore to faction, and muting by their neglect: Alſo wiſe Rulers muſt yeeld much to tumultuous factions: which are more eaſily pacified with lenity, then over borne by authority or rigor: yea wiſe Rulers diſcerne, the emminence, and applauſe of any ſubject, is ever a coraſive to others well deſerving, cauſing emulations, ſidings: theſe rules of policy: both they, and the old experienced King well knew, which animates them in their malice, and diſhartens his reſiſtance.

15. v.

Where at theſe men cau throng, ing about the King, and urging him with the nature of the Emperiall lawes of the Meedes and perans which can never be altered.

D. Evill laws and cuſtomes have many favorers, many orators, *Mich:* 6.16.

Theſe men can not endure the violation of this law, it might have beene a dangerous Preſident of the Kings ſuperiority to lawes, when yet ſuch a Preſident might have ſaved their lives, who were after-

afterward cenſured inviolably to the Lyons den by the like rigor, *v.* 25.

Wicked men chuſe rather to hazard their owne hurt than that any favour bee ſhewed to the poore Saints, *Iohn:* 19.14,15.

16. *v. D.* Tumultuous perſons drive harmleſſe rulers to do againſt equity, *Matth:* 27.24.

D. Tis commendable in rulers to incourage the innocent, *Rom:* 13.3.

D. He that knowes the leaſt of God, knowes he is a rewarder of zeale, *Iob:* 1 9,10.

D. Thoſe that ſerve God acceptably, ſerve God continually, *Act:* 26.7.

17. *v.* A great ſtone was rolled to the mouth of the cave, to prevent any privy packing with the keepers, for *Daniels* releaſe, which they might feare, the King being ſo great a friend of his; but this came to paſſe by the diſpoſition of the Lord: ſo that the glory of his miracle might appeare, all indirect meanes being prevented by them.

D. The wiſdome of the world is very provident, and ſubtill, *Matth:* 27.62. to 66.

The rolling and ſealing of the

16. v.

Who ſeeing nothing would ſtop their clamors, paſſed ſentence one Daniel, *whom they forth-with haled, and caſt into the Lyõs den, yet by the way the Emperour comforts him with theſe words, bee thou ſure O* Daniel, *that thy God whõ thou worſhippeſt with ſo much zeale, will ſurely deliver thee.*

16. v.

Which done, they rolled a ſtone to the mouth of the den, which for more

ſtone was no part of the decree, yet the King yeelds to their importunity.

D. Wicked men are driven againſt conſcience by importunity, 2 *Sam:*24.4.

D. Mens evill actions make way for Gods greater glory, *Ro:* 3.7.

18. *v. D.* This trouble of *Darius* aroſe partly from the love he bore *Daniel*, whom he had unwittingly betraied, wittingly condemned: Partly from the conſcience of *Daniels* innocency, whom he out of a proud humor, and baſe feare had caſt away.

And partly from ſorrow for the loſſe of ſuch a Councellor whom he had adjudged to die, from a malicious and rigorous decree.

D. Worldly ſorrow will cauſe a man to forgoe his meate and mirth, 2 *Cor:*7.10.

D. The Conſcience of this Tiranny againſt *Daniel* well laid to heart, could not but daunt the ſtouteſt ſpirits, *Rev:*6.15.16.

D. Trouble of mind will deprive a man of all reſt, and ſleepe, *v.*24.1.

19 *v. D.* Earneſt love will make a man forward for the thing beloved, *Matth:*28.7.

D. Hearty love will labor for the

more ſurety was ſealed, with the ſignets both of the Emperour, and his Nobles.

18. v.

But the Emperour retired to his Pallace very ſad, refuſing his ſuper, nor yet could he endure the Muſitians to play as formerly, but paſſed the whole night without the leaſt winke of ſleepe.

19. v.

And riſing early in the morning

the enjoyment of the thing beloved, 1 *The.*1.3.

20. *v.* This behaviour of the King shewes he was convinced of the power and truth of God, by what he had heard of the former miracles done for the preservation of his afflicted people; for which cause he is so confident, so hopefull.

D. The troubles of the godly are troublesome to their very persecutors, *Mat.*27.54.

D. To bee a servant of the living God, is an argumẽt of safety, 3.17.

D. The Lord ever lives to maintaine the cause of his Church, *Rev.*1.18.

D. Vnbeleevers use to speake doubtingly of the truth and goodnesse of God: *c.*3.15.

The Lyons so savage, and fell by nature, and so hunger-starved, makes the King question thus.

D. In great trials, carnal reason questions the sufficiency of Gods providence, *Psal.* 78.19.20.

21. *v.* *Daniel* uses that salutatiõ which other their Nobles used to their Kings, which yet hee denied to *Nebuchadnezzar* and *Belshazzer*.

The Reason I take it was, first hee discerned their persons unworthy so much observance, being

ning, hee hasted to see how it fared with Daniel *in the Lyons den.*

20. V.

Whereto approching, he called for Daniel *mournefully, Is thy God (O* Daniel, *servant of the living God) of power to save thee from the Lyons pawe?*

21. V.

To whom Daniel *returned this answer, O King, I wish thee continuance of all happinesse.*

being perſecutors of the Church, and blaſphemers of the true God, ſo that it ſtood not with the gravity of the holy Prophet to be ſo open in complements with ſuch haters of God: but *Darius* was a reſtorer of liberty, and a deliverer of the Church.

Secondly, this ſalutation was a forme of prayer.

D. The laudable cuſtomes of a kingdome are to be uſed by the godly, *Ioſ*: 10.22.

D. Favorers of the Church ſhall have the praiers of the faithfull, 2 *Tim*: 1.16.18.

22. *v.* *D.* The holy Angels are imploied in the ſafety of the Godly, *Heb*: 1.12.

D. The Lord will cauſe the ſavage beaſts to pitty his ſervants *Iob*: 5.22,23.

D. The innocency of the godly is upon Record with God, *Mal*: 3.16.

D. Such as deſire a ſpeciall providence muſt bee upright before God, 2 *Chro*: 16.9.

D. An upright man wil walke inoffenſively towards men, *Act*: 24.16.

23. *v.* *D.* The preſervation of the righteous, is a matter of great joy, *Exo*: 15.1.

D. The Lords miraculous workes put courage into men fearefull, *Iudg*: 6.37.

This deliverance was merely mira-

22. V.

The Lord my God hath ſent one of his holy Angels, who hath cloſed the mouthes of the Lyons, ſo that they have done me no harme, for that he ſaw I was innocent to thee wards.

23. V.

Wherewith the King was exceedingly joyed, and cauſed Daniel *to be pulled out of the Lyons den, whom when they had geiwed*

miraculous; For *Daniel* was an old man above 95 yeeres old; and though in his youth hee had bin as full of valour as *David* or *Benaiah*, or other the servants of God: Yet now aged, it had bin bootleſſe to have ſtriven: againe, the Lyons were many together in the ſame cave: as appeares by their devouring ſo many together in the ſame cave, and hunger-ſtarved, 24.

Laſtly, it is plaine the Lyons never made at him, their mouths were ſtopped, and nature ſo calmed, that they minded him not as a prey, rather uſed him as one of their yong ones.

D. The Lord will worke miracles rather than the godly bee forſaken, *Ion:* 2.10.

D. Faith is a ſafe tennure in caſe of imminent danger, *Exo:* 14.13.

veiwed, they ſcūd no hurt at all, ſo ſtrong was his faith in the Lord his God.

24. V.

Alſo upon the Emperours command, the officers brought Daniels *accuſers, and caſt them, their wives, and children into the Lyons den, upon whom the hungry Lyons ſeaſed ſuddenly, and burſt all their bones or ever they came to the bottom of the den.*

24. *v. D.* Tis juſt that falſe accuſers ſhould have their owne meaſure returned, *Deut:* 19.19.

This practiſe of the King was over much ſeverity, to puniſh the wives and children, for the offendors their parents.

Firſt, however their labour and ſervice be theirs, and therefore wives and children were ſold for ſlaves with the husband, yet their lives being Gods

Image, were not at their diſpoſal.

Secondly, the Lord requires that every one ſhall die for his owne ſinne, 2 *Chro:* 25. 34; whoſe judiciall lawes for the moſt part, were grounded on perpetuall equity. To this the example of *Hamans* 10 ſonnes, *Eſt:* 9, 10, is objected; but they were of the ſeed of *Amalech*, and to be hated of Iſrael; beſides, it appeares the Iews held them ſtrictly to the Kings proclamation, mentioning ſuch onely as fought the Iewes lives unjuſtly, ſo that they were in the conſpiracy with their father. As for that of *Achan*, *Ioſ:* 6.24. objected alſo, it was a ſingular example, beſides the law, done by eſpeciall warrant from God, for the greater abhomination of the accurſed thing. And ſo cannot bee drawne into example.

D. Vngodly men uſe to be in extreames, either too indulgent or too cruell, *Act:* 14.11.19.

D. Such as are voyd of the Lords protection, are open to all manner of danger, *Num:* 14.9.

25. *v. D.* Its the honour of Kings to publiſh lawes for the maintenance of religion, 2 *Chro:* 30.4.5.

But you will ſay, what need this proclamation, being *Nebuchadnezzar* had publiſhed the like in 3.19. But for anſwer.

Firſt, thoſe lawes were antiquated under new Kings, and new formes of government.

Secondly, beſides that was in Babilon

25. v.

With which miracle the Emperour Darius *was ſo convinced that he ſent proclamation: To all my people of what nation or language ſoever, I wiſh the encreaſe*

Babilon, this in Media; whither *Darius* had transported *Daniel*, as may seeme, it was the manner of the Persians, and not Babilonians, to rule by a hundred and twenty Presidents, over so many Provinces; also the Babilonian Nobles durst not have bin so bold with their new created Emperour, had these things bin done in Chaldea.

encrease of peace, and happinesse.

Lastly, history records, he was first caried into Media by *Darius*, and thence into Persia by *Cyrus*, whereto the word assentes, in setting forth his grace, first in *Darius* & after in *Cyrus* Court, wher he abode as a solicitor for the distresse of the Church, and therefore was ready to affront the Concellors hired against the returned Iewes, *Ezr:* 4, 5. with *Dan:* 10 3.

D. Amidst the changes of the world, the Lord is ready to succour his Church, *Isay* 54.10.

D. Good Rulers study especially the peace of the Commonwealth, 1 *Tim:*2.2.

26. *v. D.* All men in all Dominions do owe reverence to the mighty God, *Phil:*2.10.

D. Worship is to bee grounded on reasons of Divine equity, *Rom:*12.1.

D. The God of Israel is onely the true and everlasting God, *Ier:*10.10.

D. The Lord our God is stedfast and constant in goodnesse,

26. v.

I establish a royall decree, that in all the Nations of the whole Empire, all men feare and reverence the God of Daniel, *for that hee is the*

Iam. 1.17.

It appeares *Darius* was acquainted with *Nebuchadnezzars* dreames; abridging the first dreame concerning the Kingdome of God in this verse, and also the second dreame in the fourth, concerning the signes and wonders of the Lord in the next verse: so that it seemed *Daniel* had schooled him.

D. Where ever Gods Church doth sojourne, there the savour of his knowledge is dispersed, *Acts* 8.4.

27. *v.* This decree mentioning the Lords marvelous works as the reason of the decree is of speciall use, not onely to satisfie his people, sith hee did it not for the respect of any one, but upon waighty consideration of the worth of the God of the Iewes; Also the relation of his workes did serve for the like conviction of all his Dominions, with whom any of the Iewes conversing, might enjoy the liberties of their conscience or religion, without either contempt or controlle; thus mindefull was the Lord of their com-

true and everlasting God, and stedfast in all his promises: whose power and soveraignty is such, that can never be resisted, enduring throughout all generations.

27. v.

He is allsufficient to rescue and deliver whom he pleaseth, working great and strange wonders, both in heaven and on earth, as appeares by Daniels *deliverance from the Lyons.*

28. v.

Thus through the good grace of the Lord, Daniel *was gracious in the Court, during*

comfort.

D. The Lord delivereth when and whom he he pleaſeth, 2 *Cor:* 1.10.

D. Wonderfull are the works of God, his enemies being judges, *Acts* 4.16.

ring the reigne of this Emperour Darius, *alſo of* Cyrus *the Perſian.*

D. The Lord will cauſe his enemies to confeſſe his glory, 4.2.

28. *v. Daniels* proſperity till *Cyrus* dayes was formerly related in 1.21. and here is againe repeated during *Cyrus* reigne, and that for ſpeciall reaſons:

Firſt, the Iewes returned, found a ſtrong faction againſt them, of ſuch as were Rulers in the parts joyning to Ieruſalem, and therefore needed ſome Orator in the Emperours Court.

Secondly, againe there were diuers Iews yet remaining in the Prouinces of Perſia, over whom, God his prouidence was ſtill watchfull, reſerving them for better dayes, and therefore raiſed up diuers Iewes to the favour of the Emperour, *Mordecai, Nehemiah, Ezra.*

Laſtly, his grace in Court is onely recorded, during *Cyrus* reigne, for that hee was out of credit with *Cambiſes*, as 10.3. And from the third and laſt yeare of *Cyrus*, untill the time of *Nehemiah* under *Artaxerxes* long-hand, the ſtate of the Iewes was very troubleſome; *Mordecai* and *Heſter* were very gracious with *Hiſtaſpis*, and tis like, bore ſome ſtroake with *Xerxes* his eldeſt ſonne, but all could nothing

nothing availe the returned Iewes, untill his second sonne by *Hester* came to the Crowne, so that the Churches prosperity expired with *Cyrus*.

D. The Lord is ever tender over his Church in all straites, *Heb:* 13.5.

D. The Lord would have his care of the Church ever remembred by her, *Psal:* 34.8.

THE VII. CHAP. Comfortes the Iewes by *Daniels* vision of their victories, and restore which

Analysis.

- Seene
  - A Relation of
    - circumstances of
      - time
      - person
      - behaviour
      - of windes
      - uppon sea. 2.
      - writing
      - publishing 1.
    - occcasion strife
      - Number. 4.
      - Nature beastly
      - ascent
      - difference 3.
    - event of strange monsters their
  - A description of
    - Beasts
      - First
        - exalted in
          - Lordly tyranny,
          - pompe and maiesty
        - debased wherein observe
          - time,
          - measure
          - low for
            - pride
              - his winges pluct
              - he set on feete
            - cruelty weekened as amau, 4.
      - Second whose
        - disposition ravenous,
        - exaltation whereof the
          - manner on one side
          - meanes 3. Ribbs
          - reason a permission
            - by Angels
            - to prevaile much 5.
      - Third for
        - nature devouring
        - grouth very great
        - for
          - suddennes 4 wings,
          - succession 4. heades,
          - donation 6. v.
      - Fourth for
        - exaltation in
          - quallity being strange for
            - terror,
            - strength.
          - actions
            - subduing
              - universally,
              - servilly.
            - ruling diverse from the Rest.
          - weapons
            - teeth of Iron,
            - nailes of brasse.
            - hornes
              - nature goreing,
              - grouth on the beast 7.
    - destruction
      - iudged
        - iudge
          - grave,
          - terrible
          - in.
          - sessions of iudgement.
          - espying, executing 9.
            - ten whose
              - beginning,
              - being
                - small amongst the ten.
            - one whose
              - progresse against
                - fellowel their
                - Number 3.
                - fal rooted up.
                - the Lord by
                - heresie,
                - blasphemy 8.
              - attending,
              - executing
            - where
      - acted on
        - fourth beast for
          - cause,
          - manner,
          - degree 11.
          - punishment
          - ministers their
            - evidence berkes opened 10.
            - on the rest of the beasts
              - disabled,
              - respited 12.
                - appearance,
                - meritorious,
                - gracious
                - accceptance
                - to whom,
                - with what.
                - attendance of Angels 13.
    - Lords Kingdome
      - attained from the auncient of dayes the father by her his
      - granted wherein
        - donation,
        - extent,
        - durance 14.
- Interpreted in which
  - Preparation containing *Daniels* his both
    - affection for
      - Nature sorrow,
      - subiect spirit,
      - cause the vision 15.
    - question
      - demanded of
        - whom Angel,
        - what truth.
      - resolved
        - readily,
        - plainely 16.
  - Exposition of Kingdomes.
    - Summarily of
      - would their
        - disposition,
        - number,
        - difference of earth 17.
      - the Lord described by the
        - subiects,
        - conquest,
        - possession 18.
    - Particularly of fourth Monster.
      - Demand of
        - Regiment being in respect of the Rest
          - diverse,
          - dreadfull.
        - weapons against
          - beasts resembled to
            - Iron teeth,
            - brasen nayles 19.
          - Saints
            - 10. hornes
              - disposition,
                - toward other 3.
                - in himselfe
                - heretical,
                - blasphemy,
                - valient 20.
              - attemps,
                - gainst Sayntes,
                - with ill successe 21.
                - author who
                - persons succeeding,
                - time Saints restore 22.
              - confusion wherein the 5.
            - one whose
      - Answer concerning
        - Regiment
          - diverse,
          - tyrannical
          - 23.
        - 10. hornes they being
          - members of him,
          - be many kingdomes.
        - little horne his
          - attempt against
            - Imperialles both for
              - lawes diverse,
              - victories of 3.
              - 24.
            - God by
              - heresie,
              - blasphemie.
            - Saints wherein his
              - actions,
              - intent,
              - permission
                - gainst whom
                - how long 25.
          - ruine whereof
            - censure
            - fall being
              - full,
              - finall 26.
        - succession of Kingdome granted
          - in largest extent
          - to people of Saints
          - in excellency for
            - lasting
            - service.
    - Effect
      - perturbation
        - inward,
        - outward,
      - meditation 28.

CAP. 7.

THIS Viſion in time, was before the 5. & 6. chapters, yet is by the Prophet placed after them both, and that in great reaſon:

First, the former ſix chapters containe matters hiſtoricall, and things Propheticall, ſo farre onely as they were ſubſervient to the advancement of the preſent Church, it being *Daniels* ſcope, to relate her preſervation in the time of captivity; but the following ſix chapters containe things Propheticall concerning the comfort of the Iews in future ages, ſo that it was moſt orderly, the thinges ſuiting ſo fitly to the ſame ſcope, ſhoul be placed together.

Secondly, the Knowledge of this Prophecy doth moſt eſpecially ſerve for the comfort of the Church, after the former hiſtory; for upon the returne from the captivity, the Iewes enjoyed little more than liberty of returne, being ſtill under oppreſſing

I. V.

In the firſt yeare of the reign of Belſhazzar *the King of Babylon, I* Daniel *had a viſion in a dreame by night, the which I wrote and publiſhed to the Church.*

preſſing Tyrants, more churliſh than the former; ſo that untill now they had no word of promiſe to comfort their hearts, which here they have, concerning their deliverance from the preſent and following Tyrants.

Thirdly, this viſion is the ſubject, and groundwo ke of the following viſions, to the end of the Prophecy: ſo that had the other two chapters bin interpoſed, it might have bred confuſion of godly mindes, in the ſtudy of theſe Divine myſteries.

D. The Lord would have his people caſt beforehand for tryalls, *Acts* 14.22.

D. The holy Prophets ſhall know Gods purpoſe concerning the Church, *Amos* 3.7.

D. Tis Gods will the viſions of the Prophets ſhould be written, *Iſay* 30.10.

D. The viſions of the Prophets are to bee publiſhed to the Church, *Iſay* 21.10.

2. *v.* Cõmotions of the States of the world are here reſembled by the contrary windes:

First, for their contrariety of nature, every one willing things contrary to others.

Secondly, for their imperious nature, reſolving as windes, either to winne all or loſe all.

Thirdly, for the diſquiet cauſed by them, all being either overborne or miſerably torne, and ſhaken. But theſe windes intend not the good Angells protectors of Kingdomes, for that,

2. v.

Me thought in my viſion I obſerved the foure windes, buſling together for Maiſtery upon the wide Ocean Sea.

that, first, they have no such particuler commission over Countries.

Secondly, also their wils chuse things only good, and therefore never contrary one to another.

Thirdly, neither may wee thinke, that they affect mastery, being truely content with their owne station.

Fourthly and lastly, they doe not cause the savage beasts, and Tyrants of the world, persecuting the Church, but oppose them rather, as having the charge of her tuition.

D. The world is like the sea, ever unquiet and full of commotion, *Rev.* 21.1.

3. *v.* This vision is the same with that of the Image and foure metalls, and yet is to be repeated, for first, their scope is different, that of the Image intends (according to the Kings thoughts) the succession of Tyrants over the Church; this the Churches succession into their Kingdomes.

3. v.

Which stirs ceasing, me thought foure monsters arose from out of the water one after another, and every one unlike the other.

Secondly, there the persecutors are set forth (according to the worlds esteeme of them) to be glorious States dazeling the eye of the beholders, but here (according to the Lords esteeme) to bee no better than wilde beasts, tearing and devouring the flesh of his people.

Thirdly, the victories of the Church were there intimated onely, proude *Nebuchadnezzar* being unable to heare the full truth; but here is openly and familiarly

familiarly explained.

Fourthly, the casting of these tyrannicall States, into the fiery streames of vengeance, was omitted, where it would have exasperated the Tyrant: but this belly *Belshazzar* was mindelesse of thinges to come, and had he stirred, the Persians would soone have cut his combe.

D. The Lord wills the Church should know her comforts as well as tryalls, *Rev.*2.10.

D. However persecutors bee otherwise unlike, yet in persecution they are all savage, *Rev:* 13.11.

4. v. The Babylonish State is compared to a Lyon, both in respect of his violence, in tearing the Lords sheepe, Israel, *Ier:* 50. 17. and also for his generous dispostion, the Lyon passeth by the lesser cattell that crouch to him, & preys rather upon the strong, the like nobleness was shewed by *Nebuchadnezzar*, towards the Iewes.

D. Such as are sparing in afflicting the Saints, are honoured of the Lord, *Ier:* 51.59.

Babylon is here described to have the wings of an Eagle, elsewhere set forth by a great Eagle, *Eze:* 17.8. for that the union of Assiria and Chaldea into the body of one Empire, raised the States; and the pulling away of these

4. v.

The first was of a lyon-like courage, and highly exalted, as if hee were borne on Eagles winges: and after a while I observed his glory wherewith he was mounted so high, was taken from him, and hee placed lower in the world, yea his courage and feirceneſſe was tamed, and hee made as milde as the meekeſt

theſe by the Perſians, brought Towring Babell to the ground, and tamed his former inſolency.

D. Such as are mounted aloft in the world, ſhall have their honours pluckt away, *Eze:* 28.14, 18.

D. Man of all other creatures is of a milde and ſociable nature, *Pſal:* 32.9.

D. The Lord will in the end tame and meeken cruell Tyrants, *Iſay* 14,10.

5. *v.* The Perſian State is here reſembled to a Beare, for that firſt, they were of a greedy, a ravenous diſpoſition, for which cauſe this monſter is ſaid to feed on three great ribbes: the Perſians being cruel, inſatiably bent to ſlaughter, witneſſe Queene *Tomiris* who boyled *Cyrus* head in a veſſell ſaying, Satiate thy ſelfe with bloud, after which thou haſt ever thirſted.

keſt man.

5. v.

And upon his fall, I obſerved a ſecond, different from the former, of a greedy and ravenous diſpoſition, whoſe greatneſſe began in one quarter, and by the ſtrength of three countryes, it was nouriſhed and became great, being allowed to ſpoyle & conquer other countryes alſo.

Secondly, for their churliſh diſpoſition toward the people of God: *Cyrus* himſelfe harkened to the Councellors hired againſt them, *Ezr:*4.5. the which churliſhneſſe continued in the dayes of *Darius Hiſtaſpis* and *Xerxes*, untill *Artaxerxes Longimanus* dayes.

D. All men of brutiſh manners are beaſts in Gods eſteeme, *Phi:* 3.2.

Is

It is ſaid to riſe on one ſide, for that the Perſian ſtate did ſpecially exalt this Monarchy by *Cyrus* wiſedome and valour: and however he permitted this old Vncle *Darius* to beare the name as 9.1. for which cauſe Media is the firſt horne of the Ramme, yet the ſecond horne of Perſia grew far higher, and ſtronger than it, *c.*8.3.

D. Small beginnings may in time increaſe to great power, *Eze:* 16.6.14.

The three Ribbes whereon this Med-Perſian ſtate fed, muſt needs be ſo many Countries, from which it ſucked the Spirits of Dominion and conqueſt, and are wel aſſigned by the learned to be Perſia, Media and Babilon, by the ſtrength whereof the Empire grew to its greatnes, and ſtrength.

D. Worldly honors are borne up only by worldly ſtrength, *Pſa:* 83.6.5,6.7.8.

D. The Tirants of the world doe proſper by the permiſſion of God, *Ioh:* 19.11.

6. v. The Grecian ſtate is intended by this foure-winged, foure-headed monſter; for that.

First, a Pard is noted for ſly and ſubtile fetches to wind in her prey, *Ier:* 5, 6. which having gotten into her clutches, ſhe rents and teares it in peeces, before ſhe eate it, ſo the Grecian ſtate was raiſed by ſubtile pollicy: by *Philip* of Macedon, and his ſonne *Alexander* the Great.

Secondly, as a *Leopard is* ſwift in

6. v.

And upon further attention I diſcerned a third, of a feirce, and devouring nature, wonderfull ſwift, and ſpeedy in all attempts, whoſe power & ſtrength was exerciſed, by four cheife ones, a very

in ſnatching his prey, *Hab.* 1.8. ſo the Grecian ſtate did ſuddenly overrunne the world, for which cauſe it is deſcribed to have foure wings; accordingly it is ſaid in commendation of *Alexanders* conqueſt, I came, I ſaw, I overcame: alſo for the ſame expedition is this Grecian ſtate deſcribed by an *Heegoate*, which came skipping, and touched not the ground.

very large degree of power was giuē unto it alſo over others.

Thirdly, this diſpoſition of devouring was ſpecially ſeene againſt the Iewes, theſe foure heades, and their heires exerciſing matchleſſe cruelty againſt them.

The foure heades doe not only ſhew the devouring nature of the Greekiſh ſtate, the beaſt it ſelfe is greedy of ſlaughter: rather out of a ſavage nature than deſire of prey: but having foure mouths to teare withall, muſt needs bee much more cruell in tirannies, than the former having but one a peece.

But alſo to deſigne what ſtate is here intended by this third monſter, even Grecia, which upon the breaking of *Alexander*: the notable horne, was devided into foure Captaines, and ſo was a monſter with foure heads or Rulers, *c.* 8.8. and 11.4. *viz.* *Caſſander* head of Macedonia, *Antigonus* of Aſia, *Seleucus* of Siria, and *Ptolomie* of Egypt, all poſſeſſing Imperiall dignity at once.

D. Wicked men have beene exquiſite in warlike feats, *c.* 8.24,25.

D. Eſtates gotten by oppreſſion, ſhal have ſtrangers to be head of them, *Iob.* 20.10.18.

7. *v.* This fourth monſter cannot be meant of the Greeks divided kingdome, amongſt *Alexanders* ſucceſſors, firſt into foure, and after into two, for that the circumſtances of the ſacred Text will not admit ſuch interpretation.

7. V.

And a while after in the ſame viſion I diſcerned a fourth monſter in ſight very feare full and terrible and farreſtronger then any of the former, being armed as with Iron teeth and braſen nailes wherewith it did bruiſe, and teare whom ſoever it had to doe with, bringing into moſt baſe ſubjection all the other Tirannors ſtates, whom it ruled after a far different manner conſiſting of ten tirannicall ſtates.

For firſt, it is obſerved that every following Empire raiſed it ſelfe upon the ruines of the former, being firſt ſubdued by conqueſt: the Perſian beare preyed on the dominion of the Chaldean Lyon, and grew great by ſucking his ribbs, and the *Heegoate* Greece firſt ſmote downe, and ſtamped upon the Ramme Perſia, before he gained his Emperiall greatnes: & the 5 kingdome of Gods people firſt beates the Image to duſt, and caſts the foure monſters into the fiery ſtreames of vengeance, before it became a mountaine and overruled the whole earth, 26.27. but theſe foure or any two of them received their kingdome by ſucceſſion into, and diviſion of *Alexanders* dominions, and not by any conqueſt of him or his; their tenure was the plea of his Teſtament.

Secondly, this opinion that Siria-Egypt ſhould

be the Miſtreſſe of the world is contrary to expreſſe Scripture, *Eze:*29.15. After *Nebuchadnezzar* had conquered Egypt, the Egyptians ſhould gather heart, and ſettle themſelves in Pathros; but for their treacherous dealeing with the Lords Iſrael, they are accurſed and ſhal be the baſeſt of all kingdomes, and never againe be the head of the nations: and concerning the ſtates of Babilon, upon the ſurprize of her drunken King, *Ier:* 51.41. the Citty and land is made a deſolation 54. and her Princes ſo drunke with judgement, that they ſhall ſleepe a perpetuall ſleepe of obſcurity 57. And the whole Babiloniſh ſtate ſhall ſo ſinke, that ſhee ſhall never be able to riſe under her ruines, to rule over others 64. Now in that I make Siria and Babel one and the ſame, it is from their owne confeſſion, the Patrone of that opinion, makeing Babel two of the mettals gould and Iron.

Thirdly, this opinion of Siria-Egypt, is of ſuch poverty, that it caſts the favourers into theſe ſhifts: they make *Seleucas* of Siria, and *Ptolomy* two heads of the third monſter, the body of the fourth monſter, and two of the ten hornes of the ſame monſter whereby they draw the interpretation into impaſſible ſtraites, and raiſe a miſt obſcuring the bright Sun-ſhine of divine light.

Fourthly, the holy Prophet having another viſion in the 8. chap. concerning the two following Tirants, who after the returne were to dominere over the Church of the Iewes, *Viz:* Perſia and Greece makes Grecia the body of the Heegoate, and *Alexander* the firſt horne and his foure Captaines,

taines, foure hornes arising upon his fall, the body of the beast being still the same, according with & interpreting of the truth of this third monster, whose foure winges set forth *Alexanders* expedite and speedy conquest, and whose foure heades these foure Captaines that ruled Grecia after him: truth is ever the same, and Gods Spirit gravels us not in the sandes of ambiguity; the Divine subject of the Scripture, is of it selfe retired, let not us obscure it by misconstructions: but this fourth monster intends the Romane state, by conquest subduing the Greckish Empire, and after them next of all domineering over the Iewes; for,

First, the Roman State did breake in peeces and stampe underfoote the former Kingdomes, bringing the conquerred Nations into baser servitude, than any of the former Conquerers: Reducing their Kingdomes into provinces, ruling them both by Roman lawes and Deputies, and keeping them in bondage under heavy taxes, through the feare of the Roman Legions, whereof divers were placed in every country, whereof every common souldier played *Rex*.

Secondly, the Roman State was divers from all the rest, ruling by a Senate or Councell of State, and by two Consulls continuing but their yeare, and chosen by Suffrages, the which no State of the former Empires did besides them; all of them ruling by a Regall, not Consulary office. True it is, that Rome in her cradles and nonage had Kings, and in her height had Emperours, by Tyranny and usurpation; yet her greatnesse began, and the other

Empires

Empires were ſubdued to Rome by her anniverſary Rulers, Tribunes, Dictators, Decemviri (but eſpecially Conſulls:) It was their democracy that raiſed them to be Miſtreſſe of the world. Now that this diverſity intends their different regiment and lawes, we may obſerve by the like uſe of it to difference the little horne from the ten; who though he was the ſame in original growing amongſt the, and alike in hurtfull and puſhing nature, yet was divers from them all, ruling after a peculiar manner, and deſpiſing the Emperiall lawes, which none of the other ten States of the Empire did, as in 24. verſe.

Thirdly, a degree of kingly life and dominion was continued to the other with the 4. the which with the 4. were caſt into the rivers of fire, 12. the which their ſide affirme to be in the Armenians Remainder of the Chaldeans, in the Parthians remainder of the Perſians, and in the Macedonians remainder (as they ſay) of the Grecians; now if they can make good that upon the fall of the Syrians and Egyptians conquered by the Romans, all degree of Kingly life, was taken from the former States, they doe well: But its certaine theſe States injoyed Kingdome & Dominion joyntly with the Romans, and ſome of them in ſuch a degree, that they were a terror to the Roman Emperours themſelves; witneſſe *Iulians* death, *Valerians* captivity, and ranſome for price, as upon the 12. verſe will particularly appeare.

Fourthly, the fourth Monſter or Empire, was to keep the dominion and Lordſhip of the world, until

the Iewes were to receive it againe, the which no State of the world doth but the Roman; as for Syria-Egypt the ſame hand that ſpoyled them, did bring a greater degree of ſervitude upon the *Iews*, than ever they endured before. But the Romane State is yet Miſtreſſe of the world, partly in the ſixth head the Emperours, partly in her eighth head the Popes, and partly in her little horne the Turkiſh State, and ſo ſhall continue it all or ſome untill the deliverer come to Iſrael, as 18, 27. verſes.

D. Such as are of a Savage and bloody diſpoſition, are monſters rather than men, 1 *Chro:* 15. 32.

D. Such as are moſt cruel towards the Church, are moſt odious to God, 11 21.

This Romane monſter is deſcribed to have ten hornes, or tyrannicall States, exerciſing her cruelties towards all her enemies, but eſpecially the Iewes (whoſe oppreſſions under this Tyrant are moſt notorious) as is interpreted, *Zac.* 1.18, 19. That theſe ten horns are ſo many States, not Kings, doth hereby appeare: for

Firſt, no perſons are intended in the abridgements of the oppreſſing Empires of the world, either in the ſecond or this ſeventh chap: *Nebuchadnezzar* is named indeed (*Thou art this head of gold*) but the Babyloniſh State is intended thereby: And whereas the foure heads of the third perſecutor, are interpreted *Alexanders* foure ſucceſſors, yet not their perſons, but their families are thereby meant; ſith ſome of theſe foure heads were to hold

the

the rule over the Iewes, untill the time of the Romans, which their perſons could not by divers ages, ſo then States being every where meant, even where perſons are named, we ſee no reaſon why, in ſuch an abridgement it ſhould bee otherwiſe here.

Secondly, were theſe ſo many Kings ſucceſſively, there cannot be ſaid to be ten, ſith ſome of the former ſhould fall before the latter grow up, and the number be deminiſhed; as in the eight, the hee Goate is not ſaid to have ſix hornes; which yet he had ſucceſſively, but firſt one, then foure, and after a little horne, the like order is here obſerved in reckoning ten, and then a little one, which as it aroſe ſucceſſively after the reſt, ſo is reckoned after them.

Thirdly, this little horne is ſaid to ariſe among the ten, which it could not, in caſe foure or ſixe of them ſhould be broken off before. But to ſay amongſt the ten tyrannicall States there ſprang another, ſubduing three of the former, hath good congruity, and foundeth the Majeſtie of the word.

Fourthly, the holy Apoſtle explaining the Roman Empire, with its ten hornes, *Rev.* 12.3. ſetteth forth ſo many bare hornes without Crownes, whereas he ſets forth the ſeven heads adorned with ſeven Crownes, for that the heads bore kingly rule and dignity; but the hornes not being ruled States or Kingdomes; whoſe authority, could I ſee no evidence of reaſon, I am bound to hold as a Divine concluſion, much more where the beames of Divine light are ſo cleare.

Now whereas they are called Kings, I answere, so are the foure monsters in 17. called Kings, being indeed foure Kingdomes; I but (you'le say) they are said to spring out of the Kingdome, and therefore are not Kingdomes; I reply, the holy Spirit takes Kingdome for the union of many Kingdoms, which wee commonly call Empire, and so the sence is cleare, out of the Romane Empire arose ten inferiour Kingdomes or States, wherein the greatnesse of the Empire did consist.

Now that there were ten distinct divisions of the Romane Empire, both interpreters and Histories consent, though some difference be in the Enumeration of them: concerning which I will not contend, and will readily submit to any that shall produce a Catalogue of more probability than this, not mine, but others, and those most learned Interpreters:

1 2 3 4 5 6
Brittaine, France, Germany, Spayne, Italy, Affrica,
7 8 9 10
Asia, Gracia, Syria, Egypt. The maine argument that is brought against this sence, is: These Kingdomes cannot be called hornes, for that they did not gore the Iewes, especially some of them, as these countryes of Europe, so farre remote. I answere:

First, these hornes are brought to designe the person of the beast to be most terrible and bloody, whose terror respects others as well as the Iewes, 23. and not their act of tyranny in particular against Iewes or others.

Secondly,

Secondly, it will hardly appeare, that hornes are so called for their cruelty against the Iewes, but rather for their tyranny simply, whether against them or others, as in 8. 8. foure notable hornes are said to arise, two of whom, *Cassander* and *Antigonus* never afflicted the Iewes, their Kingdomes falling to the other two, called Kinges of North and South.

And againe, the Ram is said to have two hornes, the first whereof Media did never afflict the Iewes, saving the person of *Daniel*, and that besides his purpose.

Thirdly, when this ten-horned-monster-Rome did push at Ierusalem, and the Army of abhominable Infidells sacked Iudea under *Titus*, I presume the strength of the whole Empire was united, both for souldiers, money, the sinewes of warre and other necessary viandes, and all little enough, the service proved a two handed peece of worke, so that every way it appeares these hornes were States, exercising tyranny, not persons.

D. Such as are helpers of Tiranny are a like savage and monstrous, *Ez.* 19. 35.

8. *v*, Such as consider Divine things shall have further revelation *Rev.* 1. 12.

The little horne here mentioned, cannot be meant of *Antiochus Epiphanes*; for first, this little horne, is an eleventh growing amongst the ten, for which cause he is said to be diverse from the ten

8. v.

And as I meditated of these Tirannicall states, I discerned another grew up amongst them which however at was but of small

ten, ſo then he cannot bee one of them, as they make this *Antiochus*; againe, ſecondly, after much adoe there are three ſcraped together, whom *Antiochus* is ſaid to ſucceed, wherin their own accoũt varies; ſome number *Seleucus* his elder brother, and *Demetrius* ſon to *Seleucus*, and *Philopater* his ſiſters ſonne; others ſuſpecting the fitnes of young *Demetrius*, chuſe rather *Antiochus* the great, father to this *Antiochus* the vile; and a third ſort leave it indifferẽt whether be named; ſuch uncertainty there is, where the Spirits plot is miſſed, for none of all theſe foure were ſubdued by him, not *Antiochus* the great, who was not plucked up by the rootes, his children and childrens children reigning after him, nor yet his Nephew *Ptolomy Philopater*, whom indeed hee brought to a low ebbe partly by open hoſtility, 11. 24. and partly by treachery, 25, 26, 27: but never ſubdued him: for *Ptolomy* feeling his vncles kindneſſe, craved the protection of the Romanes, who (ſhippes of Kittim) chaſed him out of Egypt, 30. nor yet did hee ſubdue his elder brother *Seleucus*, there being no hoſtility betweene them, his brother was made away by Treachery: where it is but ſuppoſed he had a head, an actor of it he could not be, being then an hoſtage at Rome; but (all that is ſurmiſed herein being given) hee was not pluckt up by the rootes, ſince *Demetrius* a ſprout of his, reigned

ſmall ſtrength at the beginning, yet did it ſhortly overcome thee of the ten, whom when I had veiwed, I obſerved it was ſharpe ſighted, and of deepe reach, ſpeaking proud, and blaſphemous wordes againſt the Lord.

gned after him, though not immediately, through his uncle *Antiochus* treacherous usurpation; neither lastly, was *Demetrius* pluckt up by the roots by him sith hee never came to his kingdome, untill after *Antiochus* death, being an hostage at Rome in his stead; yea *Demetrius* reigned over Siria after him, and when he did raigne he never tirannized over the Iews. Yet further thirdly, *Antiochus* may not be this little horne, for upon his blasphemies, the whole body of this monstrous Tirant, is cast into the fiery flames, but upon the judgement of *Antiochus* for his villanies against the Iewes, Siria or Siria-Egypt, did yet continew certaine ages, and under many Kings before their finall subjection to the Romanes, so that the little horne, and body of the beast are not cast together in the streames of fire, as it is here in 11.

4. Finally, upon the fall of this little horne, the kingdome that is taken from him is given to the Saints of the most high, but upon *Antochus* fall the kingdome was given either to none at all, or to the Romanes, who in the Prophets esteeme are not accountnd Saints, but abominable ones, 27: and however the Romanes were Saints afterward, yet divers hundred yeeres after the conquest of Siria; conclude we then the little horne can no way suite with *Antiochus Epiphanes*.

But this little horne intends the Turkish state, in whom all the properties here laid downe doe most fitly agree, as first he subdued three of the 10 Romane states, plucking them utterly by open hostility from the Romane Emperours, to wit, Asia, Grecia,

Grecia, Siria, which (ſweet morſells) none of the Emperours could wreſt out of his clutches; the which no other oppreſſor of the Iewes ſince their diſperſion, ever did beſides.

Secondly, hee is a blaſphemous Heretique, quickſighted in the compoſure of a Politique Religiõ, whoſe Alcoran is ſtuffed with impudent lies, toyes and blaſphemous wordes, againſt the moſt high God, a fardel of Chriſtianiſme, Iudaiſme, Arianiſme, compoſed to content the conquered Nations of what religion ſoever.

Thirdly, he only of al the Roman ſtates, doth tirãnize over the Iews, whõ he holds under moſt ſervile bondage, and hath done ever ſince the conqueſt of Siria, of which Province Iury was a part, according to the foregoing computation, and how long this his tiranny ſhall endure, our wonderfull Numberer hath determined in himſelfe, and elswhere revealed to us; he onely wearing out the Saints of the moſt High, by a tedious ſervitude, is onely the little horne here mentioned.

Fourthly, upon the breach of this horne, the dominion as ſome thinke, is reſtored to the Iewes, who are of right the heires of the world, and from whom the mettals and monſters have detained the kingdome ever ſince the captivity. He being their oppreſſor, for the former, preſent, and ages to come; his overthrow muſt needs preceede their calling; for what would it availe them though the eigth head the Papacy ſhould fal, or the other ſevẽ horns of the monſter bee plucked off, ſo long as their oppreſſor ſtands: fiftly in a word, hee is this little

horne

horne their oppreſſor, whoſe proſperity continews their bondage, and whoſe ruine giveth leave and liberty to their returne: but (I ſuppoſe) no ſound minde will denie that the Turkiſh floriſhing eſtate cauſes their miſery: and his miſery their deliverance, and therefore is this Tyrant.

Now the reaſon why he is called little, ſeing wee ſee he is a mighty Warrior, and greate Commander, yea a terror to, and ſcourge of Chriſtiandome: hee is called little,

Firſt, in reſpect both of his birth and nation, being *Hagarens*, by birth of *Hagar*, not *Saracenes* of *Sara* as they bragge: now *Hagars* poſterity was baſe borne, and out caſts of the covenant, *Gal:* 4.25. and therefore muſt needs bee little in the Lords eſteeme.

Secondly, and alſo in regard of their ſmall and meane beginning, a deſpiſed people for many generations, whoſe very names were unknowne in hiſtories for a long while, the like eſteeme they had under the Romane Emperours; for whereas a band of them warred under the Emperour *Heraclius* his officers and captaines abuſed them, reproching them with the name of Arabique dogges, which they took ſo to heart, that they departed from their colours under the conduct of *Mahomet*, and from that time did gleane, here, & there, a country from the Empire, untill they attained to their greatneſſe.

D. Such as are ſtrangers to Gods covenant are little in his eſteeme, *Mat:* 5.19.

D. The Lord armes one Tirant over the Church againſt an other, *Ez:* 29.18, 19.

Whereas

Whereas this horne is said to have eyes as a man' it intends his deepreach of hellish pollicy, inventing a pleasing, but blasphemous religion, to bee quick sighted is commendable; but the best naturall parts being abused, become most hurtfull, and mischievous to the Church: the greatest Heretiques have bin men of the best witts, and many of them great Schollers for humane learning: but not understanding with sobriety their learning became vaine Phylosophy.

D. Depth of understanding hath brought forth depth of Heresie, *Rev:* 2.24.

9. *v. D.* Though Tyrants flourish a while, they shall surely be cast downe, *Psal:* 49.11.

God the Father is here described not according to his divine essence, but according to his presence in, and dispensation to his Church: not what a One he is in himselfe; but what a one to us: he is called the ancient of dayes, for that he is the fountaine of the divine essence, which by an eternall and ineffable generation, and procession, hee communicated with the sonne & with the Spirit.

9. v.

And I observed that after a season these Tyrannous dominions were overthrowne by God the Father, whose gravity of Iudgement, dexterity in judging, and terrible execution, was most admirable in and for his Church.

Secondly, for that hee is first in the order of Divine administration in the Church, workeing from himselfe in the sonne, and by the Spirit, for which cause our Lord affirmeth, that he can doe nothing of himselfe; but what he seeth the father doe, *Iohn:* 5.17.

5. 17. the Father beginning the action of the Churches happines, which the ſonne continues, and the Spirit finiſhes.

Thirdly, for that he is the Alpha, the firſt cauſe of all being, from whom every ſecond being in the world hath derived both life, and livelyhood: theſe monſters of men not excepted; whoſe being he here comes to chalinge againe.

His preſence is deſcribed to be judiciary ſuiting, his deſcription to the preſent ſtate of the Church, which being afflicted he appeares a Iudge, for the revenge of her ſufferings, the which juſticiary preſence is ſet forth by white Robes uſuall amongſt the Iewes to diſtinguiſh Majeſtrates from other men, as amongſt us white ſtaves are carried in the hands of Majors or Sheriffes: *Iudg:* 5.10.

The admirable excellency of this Iudge is ſet forth by three notes.

Firſt, his gravity, having his haire white as the pureſt wool.

Secondly, his dexterity in inquiſition of offence, and examination of offenders, intended by his fiery flaming Throne, the which the difference twixt Throne and Wheeles doth ſhew; a flame gives light, and a burning fire conſumes: elſe where his eyes are compared to lamps of fire, for the ſame reaſon of light 10.6. the throne being the ſeate of judgement, and the fiery flames giving light, teach us what a Iudge he is before whom all things are naked and bare. The like ſpeeches for the ſame reaſon of cleare inſight, is uſuall wirh the holy Prophets, *Eze:*27. *Rev:*14.14.

And

And thirdly, alſo by this terrible execution of the determined judgement, intended by theſe burning wheeles: wheeles in that viſion of Gods glorious preſence in his Church, *Ezek*: 1.16. Intends the Lords adminiſtration, which however gracious there, in and by the miniſtry of the living creaturs, moving with and from the Spirit as in 20, yet here the wheeles being fiery without the concomitancy of living creatures or Spirit, doe declare an adminiſtration of mere wrath. If any doubt that this is meant of the Lords preſence, in the Church militant, let them reade with judgement and they ſhall find five ſeveral removes of this glory from the Temple of Ieruſalem, as in *Ezek*: 8 4. & 9.3. and 10.4.18,19. and 11.23.

D. Our God is the onely ancient and eternall God: *Revel*. 1.8.

D. The Lord will clad himſelfe with judgement for the righting of his Church, *Iſa*: 63.1. to 4.

D. All offences are evident in the ſight of the Lord our Iudge, *Heb*: 4.13.

D. The Lords revenges are fiery and full of terror, *Heb*: 12.29.

10. *v*. The Lords Iudgments on the Enemies of the Church are reſembled to ſtreames of fire, to a lake burning with fire and brimſtone, *Rev*: 20. 14. to ſet forth the extremity thereof, fire the greateſt torment, and rivers of brimſtone the moſt laſting, and durable, and moſt unquenchable

10. v.

From whom there iſſued a fiery ſtreame of vengeance upon theſe Tyrants, in the executiõ whereof, he had ready thouſands

chable matter.

D, Constant streames of vengeance issue upon the enemies of the Church, *Rev*: 14. 10.

Concerning the attendance of this so glorious a Iudge here are multitudes of holy angels, either ministring to the Church abroad, or els attending his wil in heaven, which to obey they are readily disposed, and are therefore standing, all of which are brought in applauding the Church her comforts, *Rev*. 5. 11.

D. The Lord hath multitudes of holy Angels, *Rev*: 5. 11.

D. The holy Angels are readily disposed to doe Gods will, *Psal*. 10. 3. 21.

sands of thousãds of holy Angels, besides whom he had ten thousand times ten thousand, ever present admiring and applauding his surpassing worthinesse thus royally attended he held the judgement, and that upon particular evidence of their deserts.

The bookes of the evidence that is given in, are either the Lords record of their savage manners, or of every of their consciences which registers every mans actions, as well against him as with him: or it may be both of them.

D. When the Lord comes to judge, he will find good evidence for all mens lives, *Rev*: 20. 12.

11. *v*. The judgement of the monster is reserved until the blasphemies of the last Tyrant are finished; both for that the glory of the Lords former patience, and present justice, shines forth in the ripenesse of their sinnes, as also

11. v.

At which time I observed in respect of the proud blasphemies utte-

the ſuffering of the Church, are firſt to bee fulfilled, or ever the Rod of wickedneſſe caſt into the fire, *Rev:*6 11.

D. Ripeneſſe of many ſinnes brings ripeneſſe of Iudgement, *Rev:*14.18.

D. Such as joyne blaſphemy to tyranny the Lord will not brooke, *Act:* 12.22.

D. The Lord will utterly deſtroy the greateſt perſecutors, *Rev:*19.20.

red againſt the Lord by the laſt tyrannicall ſtate, the whole body of the monſter was utterly conſumed, beeing caſt into the ſtreames of fiery wrath.

12. v.

But as concerning the former monſter the Empires were taken from them before, but yet there was a degree of kingly life, continued to them unto this appointed time of the Lords revenge.

12. *v.* Tis worthy obſervance that however theſe former Tyrants were diſrobed of their Empires, by every following, yet theſe three had ſome degree of regency continewed, whilſt the fourth yet ſtood, and then the foure mettalls are beaten to duſt together, and the foure monſters burnt together: the truth of this is evident, that they had a remainder, otherwiſe the fourth Tyrant could not be ſaid to have ſtamped the reſidue under foote; the which remainder (ſaving better judgements) was of Chaldea, the Armenians who had a King, and kingly dignity even to the dayes of the Romanes, *Tygranes* King of Armenia was ſubdued by *Pompey*, and his Country made tributary, thus they were ſtamped under foote. The which

which yoake they afterwards ſhooke off, and that betimes in the raigne of *Tiberius Armenia* was fortified againſt the Romans, whom the Emperour pacified with faire promiſes rather then ſubdued by hoſtility, afterwards they wreſted the ſtaffe into their owne hands, and in the dayes of *Iovinian* were called friēds to the Romane ſtate not vaſſals; 2. Of Perſia we read of their force, both in the days of *Antiochus* the great, and his Sonne *Antiochus* the vile, & for the time of the Romanes, I ſuppoſe they have litle cauſe to brag of the Perſians ſlavery: *Julian* loſt his life amongſt them, *Valerian* went under ranſome, *Iovinian* put to a ſhamefull foyle, and glad to take up with the loſſe of foure whole provinces, beyond Tygris. 3. Of the Greekiſh Monarchy Egypt was trampled under foote, *Anthony* and *Cleopatra* being ſubdued by *Auguſtus*, and their countries reduced into a Provinciall governement: yet did they ſhake off this yoake, and withſtood diverſe of their ſtouteſt Emperours, *Galienus*, *Aurelian*, *Diocleian*, and beſides was often wonne from the Romanes by the Perſians, and at laſt fell to the title of the Saracens; thus we ſee a degree of life in them.

D. The Lords lenity appeares in the judgement of his enimies, *Ier*: 29.13.

D. The Lord is pleaſed to reſpite the wicked for a ſeaſon, 1 *King* 21.29.

13. *v.* This comming in the cloudes cannot be the incarnation of our Lord: for that firſt, in the phraſe of the holy Prophets theſe formes

13. V.

And in the ſame viſiō I diſcerned

formes of ſpeech are uſed to deſcribe a moſt glorious & majeſtical appearance; and is ſo uſed, *Pſ.* 18. 10, 11, 12. where the worke of deliverance from outward trialls is expreſſed by the Lords comming in the cloudes and riding on the wings of the wind: alſo, *Pſa*: 4. 7, 8. The Lord putting forth his providence in the deliverance of his Church, from Egypt, and preſervation in the wilderneſſe is deſcribed by his riding on the heavens by earth-qu[a]kes, and mountaines skipping: likewiſe the Prophet *Iſay* having a viſion of the Lords arayıng himſelfe with garments rolled in the bloud of the Church her enemies, in the 63. Chap. prayes earneſtly for the experience of this deliverance in words of the Lords breaking the heavens, and diſſolving of the mountaines, with fervent and melting fire, 64. 1, 2, 3. But when our Lord came in the fleſh, it was without any ſuch majeſty, making himſelfe of no reputation: nor brought he any ſuch deliverance to the Church, no nor yet any ſuch diſpenſation of grace, as afterwards upon his aſcenſion. Secondly, this comming of the Son of man in the clouds, is otherwiſe interpreted by our Lord, *Mat*: 24. 30. to intend ſome memorable event, not long before the generall judgement, whereof it was a foregoing ſigne, and muſt therefore teach ſome other appearance, then in our nature, which was 33. yeares before

cerned a moſt glorious perſon in the likeneſſe of a man appearing with a moſt glorious diſpenſation of grace, who by his precious merit, and in the preſence of his holy Angels obtained of God the Father this Royalty.

fore he cited *Daniel*, for that purpoſe: ſo that wee muſt enquire ſome other intent of the Spirit. Thirdly, at this comming of the Sonne of man in the cloudes, hee is brought before the Ancient of dayes, but upon the Incarnation of the Lord hee came from the boſome of the Father, and did not aſcend to him of many yeares after: now theſe two goe together, ſith the acceſſe of the Sonne of man to the Father, is the occaſion of the wreſting of the kingdome from the fourth Tyrant; yea both are done while the ſeſſions of the Iudgement of the fourth oppreſſing ſtate is held, & before the books of evidence bee cloſed up. Fourthly, upon this comming of the Sonne of man in the cloudes, the kingdome is given to the Iewes, which withouten change was to bee continewed with them for ever and ever, 22. but upon the incarnation of our Lord, the kingdome was taken from the Iews, and given to the Romanes, the ſcepter being taken from *Iudah*: (yea and that according to their owne interpretation of this kingdome ſpiritually;) The kingdome was taken from them, & given to the Gentiles in the Iewes rejection, foretould by our Lord himſelfe, *Mat:* 23.39. Wherefore ſith ye reject this offer of grace, henceforth you ſhall never injoy the like tendry of the faith; untill yee ſeeing my comming in the cloudes ſhal welcome my call, crying, bleſſed is he that cometh in the name of the Lord. Nor yet may this comming in the cloudes be underſtood of his comming to judgement.

For firſt, upon this comming the Saints receive the kingdome, which formerly was with held from

them by theſe foure monſtrous Tyrants, but if we ſhould dreame of any ſuch thing after the generall Iudgement, we fall into the errors of the Chiliaſts.

Secondly, it is a ſigne foregoing the general judgment, *Matth:* 24. 30. whereby beleivers might as familiarly be aſſured of the judgement at hand, as the husbandman might bee of the Summers approach, by beholding the Figtree ſprouting forth budds and leaues, the which are not to be ſeene in the harueſt but ſpring; ſo this ſigne was not in the inſtant of the Iudgement, but ſome while before. If any ſhould here obiect the ſummoning of the Elect by the ſound of a trumpet, which wordes are applied to the act of Iudgment, 1 *Cor* 15. 25. & 1 *Theſ.* 4. 16. Let them conſider 1. that where ever the ſound of a trumpet is applied to the judgement, it is heard of all that are dead in the graue whether Elect or Reprobate, being nothing els but the Lords power of reſurrectiō; but this trumpet is heard only of the Elect, ſo that to me it ſeemes to intend ſome voyce, and call of the Lord, whereof the reprobates are incapable:

Secondly, beſides Gods gracious call is reſembled to a trumpet, both by the Prophets and Apoſtles *Iſa.* 58. 1. and *Reu.* 1. 11. with 4. 1. the which reſemblance is borrowed from the cuſtome of the Iewes, who uſed to aſſemble their congregations by the ſounding of a trumpet, *Ioel.* 2. 15. inſtead whereof we uſe bells. Now whether this ſound of a Trumpet peculiar to the Elect may not intend ſome ſuch outward and miniſteriall call, I leave to the cenſure of the wiſe.

Thirdly,

Thirdly, our Lord, *Mat.* 24. 30. & his beloved diſciple Iohn *Rev.* 1. 7. do couple this coming of the Son of man in the Cloudes with that holy wailing of the Iewes in their conuerſion, when the ſpirit of grace powring cleane water upon them, their harts ſhall be deeply affected for crucifying the Lord of life, and reiection of his grace ſo freely and ſo powerfully offered. *Zac.* 12. 10. The conference of which places with this of our Prophet, may ſhew this coming in the Cloudes that wailing to be yet to come in *Iohn* his dayes; for which cauſe he maketh it both his and the Church her earneſt prayer: and ſurely had this wailing bin the deſperate terrors and clamors of the wicked before the Iudge, at the worlds Grand-ſeſſion, the Apoſtle miſſed his aime in citing a Teſtimonie of holy ſorrow and wailing of men inlightened with ſupernaturall grace. But this coming of the Son of man in the Cloudes, to me ſeems to import our Lord his glorious appearance in the conuerſion of the Iews, and confuſion of the Church her Enimies, at which time the remainder of us Gentiles being brought in, ſhall compoſe one glorious Chriſtian Church: the which expoſition ſeeme it not forced:

Firſt, ſith (beſides what hath bin ſaid in their fuſing of the former opinions) It hath bin uſuall with the Prophets to reſemble the repaires of their Ruines to a Reſurection, both in reſpect of their former debaſement, as alſo their then riſinge with Chriſt in the graces of the new birth *Eze.* 37. 1. 7 11. *Rom.* 11. 15.

Secondly, Alſo our Lord ſpeaking of a glorious appearance

appearanc of his grace calleth it his conueying, deliuering himselfe in such a manner, that he seemed to his hearers to intend his second comming to Iudgement *Iohn.* 21.22.23.

Thirdly, further the holy Apostle *Iohn* haueing a vision of the daybreake of the sun of righteousnes in the beames of his glorious Gospell from under the night of Antichristian darknes, describeth the King and the Lord of the Church to be like the Son of man, rideing upon a white Cloud, for the like reason of the Church her first resurrection from under the death of Antichristianisme, and for the Influence of divine grace, whereof the Church was then partaker, *Rev* 14. 14. and be we well assured the Apostle did not mistake *Daniel* in this Allusion.

Fourthly, lastly, The same Apostle describing the Lords presence in his Church, in the ages then to come, borroweth his whole Periphrasis from this place, and the 10 teaching us how to interpret both this 7 and that 10 Chapter: of no times, but such as follow his dayes and vision *Rev.* 1. 13, 14. The Lord Iesus is described the Son of man, in respect of the present ages of the Prophet, that so they might be more fully confirmed in the Article of his incarnation, which being the ground of his passion, (the diuine Nature Impassible) was to be especially beleiued, for the foundation of Christian faith; or else in respect of the ages to come, to whom this glorious appearance in the Iewes repaire should be, that they might truly discerne the motiue of their deliuerance: The same blood

of

of that immaculate Lambe which was ſlain, (*viz.* in Gods decree) before the foundation of the world, hath obtained at the hands of his Father acceptance in that great work of mediation for his people: for being found in faſhion as a man, he humbled himſelfe, and became obedient unto death, even the death of the Croſſe, wherfore God alſo hath highly exalted him, &c. 2 *Phil.* 8. 9. which is here figuratively ſet forth by his approaching into the preſence of his Father [called the Ancient of dayes, becauſe he is from all eternity] with the clouds of heaven, that is, in a moſt glorious diſpenſation of grace; and attended with an innumerable company of holy Angels, which are ſaid to bring him before his Father, as great mens attendants are ſaid to bring their Maſters to the Court: By all which we are given to underſtand that this perſon like the Son of man, was the infinite, eternall, and moſt glorious God alſo, who even in his incarnation had all the Angells of God to worſhip him: 1. *Heb.* 6. How much more ſhould he then at his exaltation, when he had finiſhed the worke of our redemption by his precious death, and blood-ſhedding, be attended with thoſe glorious Creatures going to receive his Kingdome from his Father, as it followes in the next verſe?

D. The Lord hath alwaies found out wayes, and meanes to communicate himſelfe, and his will to his people. *Heb.* 1. 1, 2.

D. Chriſt Jeſus under the old Teſtament appeared often like a man, to aſſure them of his incarnation, when the fulneſſe of time ſhould come.

D. The power and Majeſtie of Chriſt doth exceedingly ſhine forth when he delivers his Church, and deſtroyes his enemies: *Rev.* 15. 3, 4.

And he came to the ancient of dayes: See for this *verſe* 19.

And they, *i. e.* the holy Angels, brought him before him: So then Chriſt our Lord appears to *Daniel* comming into the preſence of his Father royally attended in his interceſſion, as the Father appears in holding his Seſſions.

D. The mediation of our Lord is ever acceptable with the Father, *Zach.* 1. 12.

14. *v.* The Kingdome is here aſcribed to the perſon of the Meſſiah, which in 22. and 27. (interpreting this verſe) is poſſeſſed by, and given to the Saints: Chriſts it is, Authoritatively, and the Saints by delegation and miniſtery; ſuch as rule for God and according to God, are ſaid to rule with him, *Hoſ.* 11. 12. *Rev.* 2. 27. The which Kingdom of our Lord, is either meerly ſpirituall and inward, whereof he maketh no Vicar ſave his holy Spirit, the vertue of the Father and the Son: This Regency he reſerveth with himſelfe as a peculiar Royalty: or elſe the kingdom of our Lord is outward and mixt, partly ſpirituall in the Ordinances of worſhip, and partly civill in the exerciſe of equity and juſtice, by Lawes and Magiſtrates; this admits of deputation, and the exerciſe of it may be aſcribed either to God or men: the

v. 14.

That all dominion and power ſhould be beſtowed on him, who accordingly exerciſed ſoveraignty over all people, of what nation or language ſoever: The excellencie of which dominion is ſuch, it ſhall never be reſigned to any forraine ſtate, nor yet be caſt into the fiery ſtreames of vengeance as the former were.

the first and second causes never jarring. This is that dominion here mentioned whereof the Jewes were deprived by the Tyranny of the Romane State, yet now through the glorious appearance of the Deliverer, it is restored to them again, never againe to be wrested from them, sith mighty is their Redeemer who himself ruleth in the midst of them, 27. The which interpretation the circumstances of the Text do confirme.

For first, it is such a Regiment, as was sometime resisted by people which now are brought in to serve him by strong hand.

2. Again, this Dominion is such as may admit of humane deputation, as may be exercised by Sts. on earth, as 22. but Christ his spirituall kingdome admits none, sith none can give the Spirit, none command the conscience, none move the will, but he alone.

3. Besides, this is such a dominion as formerly had passed away from them in the Captivity, in the losse of the dayly sacrifice, and in the desolations of Jerusalem, but the spirituall Kingdom of Christ never passeth away to any, nor is ever promised to be restored, or continued without change, as it fares with this here.

D. Christ rules where the administration of Religion and justice are according to his will, *Rev.* 2.27.

D. The Lord will bring all nations to the holy Society of the Church, *Zach.* 14.20.

D. When all nations are brought to the faith, their peace shall be unchangeable, *Zach.* 14.

15. *v.* The study of deep mysteries occasion great griefe of heart and trouble of soule, *Eccles.* 1.18.

v. 15. *But as for me Daniel I was exceedingly perplexed in my*

D. Tis a trouble to a godly heart to ſtarve unreſolved in truths revealed, *Pſa.* 13.21.22.

16. *v. D.* Holy mindes are induſtrious after knowledge, 1 *Pet.* 1. 10. 11.

D. Holy Angels have been inſtructers of holy men, *Judg.* 13. 13. 14.

The Prophet demands the truth, and the Angell anſwers him particularly of the ſenſe, and interpretation, for that the ſenſe is the ſoule, and forme of the Text.

D. The truth of the Scripture conſiſts in the right interpretation of it, *Mat.* 26.60.61.

17. *v. D.* Tis uſuall in Scripture to put the ſigne for the thing ſignified, *Gen.* 40.12.

D. The Lord eſteemes men as they are in manners, not in honour, *Pſa.* 49.12.

The difference of theſe Kingdoms is here laid downe; they are earthly States, whereas Gods Church as a Bride royally attired deſcends from Heaven; ſuch difference is there twixt the Societies of the Church and of the world, as twixt earth and heaven.

D. The Kingdomes of the world are but meere earthly States, *Pſa.* 2.3.10.

my ſoul what might be the meaning of this ſo ſtrange a viſion.

v. 16.

But coming to one of the holy Angels I demanded of him the meaning of theſe things, who accordingly did interpret very plainly the ſame.

v. 17.

The foure monſters thou ſaweſt, are foure perſecuting Empires, ſucceeding one another in the inheritance of the world.

18. *v. Daniel*

18. *v.* *Daniel* in speaking of his owne people deales very warily considering who were to have the viewing of his workes, as well foes as friends: And therefore implies rather then expresses, such things as mainly concernes them, as in 2. 30. 44. and 4. 27. so likewise here under the Term Saints, which however the Chaldean might interprete at their pleasure, yet the holy Jewes well knew, that none but they called of the Lord were these Saints. But where he cometh to write in the Hebrew tongue, he is then more plaine, calling them *Tzebi*, *Chap.* 8. 9. and the mighty and holy people, 24. wisely avoyding either extreame, that neither the comfort of the holy Jews be concealed, nor yet the pearles of divine things cast before Chaldean swine.

v. 18.
But the holy Jewes shall in the end deprive them of their dominion, the which themselves shall possesse, even to the end of the world.

D. Such as are Saints the Lord vouchsafeth to name his own name upon them, *Chap.* 9. 19.

Observable it is that the Saints are here said to take the Kingdome, whereas in 22. it is said the judgement gave the Kingdome into their possession: the which circumstances compared, do informe us how to conceive of their repaires; there shall be great hostility and wars, otherwise they could not be said to take it, had there not been violence or resistance; yet the opposition, was to be so strong, that without heavens Sessions holden, their mighty adversaries should never have been cast into the streames of fiery indignation: No exposition hath weight of truth, but that which is a meditation of, and conference with the Text, nor any ones judgement of

like force with the leaſt circumſtance of Scripture, being an ancient and divine Teſtimony.

D. All the men of the world are unable to repeale the Lords grant, *Pſa.* 4.2.3.

19. *v.* *D.* The greater the Churches Trialls, the more requiſite the knowledge, *Rev.* 3.10.

D. The State of the Romiſh Empire hath afforded matchleſſe cruelties, *Mat.* 24.21.

D. Godly mindes are not content with the knowledge of things in groſſe, but covet after a particular and diſtinct knowledge, *Phi.* 3.10.

D. Politique enemies are moſt dangerous, eſpecially to be known, *Song* 2.15.

D. Blaſphemous Heretiques are to be diſcovered to the Church, 2 *Tim.* 3.8.9.

D. Of all the Romane States the Turkiſh is moſt warlike and terrible, *Rev.* 9,15.16.17.

21. *v.* Difference there is who ſhould be the Saints; thoſe which deny the Turke to be intended by this little horne, ſeeme to gather an argument from the word Saints, for that the Jewes expreſſed by this little horne, were not Saints under the Turkiſh Tyranny, but rather blaſphe-

v. 19.

But being yet unſatisfied, I deſired more particular underſtanding in the meaning of the fourth monſtrous Tyrant: Whoſe Regiment was diverſe from the reſt, who being exceeding terrible, devoured with great cruelty all the other, as with iron teeth and braſſe nailes, by which he brought all he conquered into baſe ſervitude.

v. 20.

Concerning the ten tyrannous ſtates thereof, and of the other, which ariſing after the reſt, ſubdued three of them, even of that Tyrant ſo politique and blaſ-

blaſphemous enemies to the Kingdom of Chriſt. For anſwer wherto: Firſt, we may not thinke that *Daniel* deemes any Saints but the Jewes, for which cauſe Saints and Jewes are confounded every where in this Propheſie, and Saints never otherwiſe taken. Again, Secondly, the holy Prophet reſolves the caſe more fully on the 17. where he calls thoſe Saints, the people of the Saints of the moſt High: ſo that I ſuppoſe none will deny, but the preſent Jewes may be the people of the former Jewes, who in the Prophets dayes were Saints. Againe, Thirdly, what do we thinke of the Jews? ſhall they ſinke under this their blindeneſſe, and never become the Saints of the Lord by a true converſion? which if we grant, think we not that the Turk their Lord will ſtorme at their embracement of Chriſts yoke, ſtirred up thereto by the Prince of the world that rules in the children of diſobedience? which if we grant, we yeeld enough to perſwade any of his oppreſſion of the Jewes or Saints. But Fourthly, in caſe theſe wars may intend any bloody battells, that upon the Jews making head againſt their former oppreſſors, may be occaſioned (as yet they ſleepe in the duſt of debaſement, and the invaſion of their Countreys hath been hitherto the hurt of their former Lords the Romanes, rather then theirs, who have but changed their Tyrant, not Tyranny, but upon their imbracing of the eaſie yoke of Chriſt, they ſhall ſhake off their Turkiſh hard bondage, whereupon ſhall for a while endure a more furious brunt of his rage, as in 11.44.45. *Zac.* 14.2. *Rev.* 20.8.9. then ever before.)

blaſphemous and warlike above his fellowes.

v. 21.

Which waging war with the Saints, did greatly prevail and afflict them.

Then

Then ſurely if this be ſo, we may conclude of his war with them now become Saints.

D. Tis the Lords manner to bring his people to a low ebbe before their deliverance. *Eſt.* 8.6.17.

D. Proſperous ſucceſſe may befall Heretiques and Tyrants, *Rev.* 9.17.18.

22. *v.* The Lord is ſaid to come, not by change of place, but change of Providence, *Zac.* 14. 3. 4. *Rev.*10.1.

D. In the Churches deep diſtreſſe the Lord will expreſſe himſelfe more fully, *Rev.* 14.1.

D. When the cauſe of Perſecution comes to ſcanning, the cauſe wil go on the Churches ſide, *Pſ.*15.

D. The actions of Gods government are done in his appointed time *Eccle.*3.1.2.3.

23. *v.* D. The holy Angells are ready to further good deſires, *Mat.* 28. 1. 2.

D. The Romane Empire extended farre and neere over the whole world, *Luke* 2.1.

D. The Romanes did bring thoſe they conquered into baſe ſervitude. 2.40.

24. *v.* The Angels anſwer here, makes much againſt thoſe, that make *Syria-Egypt* the fourth Kingdom, all theſe hornes, theſe under Tyrants,

v. 22.

Even untill God the Father adjudged him to deſtruction, and his kingdome to his Saints, according to the fore-appointed time of reſtoring their kingdome.

v. 23.

Wherein the holy Angels ſatisfied me, that the fourth monſtrous Tyrant was the fourth Empire of the world, which as it rules after a different manner from all other Empires, ſo ſhall it conquer the whole world, utterly defacing all kingly dominion therein.

v. 24.

And the ten Tyrants are

Tyrants, arise out of the Kingdom, not Kingdoms, as they grow upon the head of the strange beast, not beasts; but *Syria* and *Egypt* were two distinct and divided kingdoms never agreeing but warring with intestine hatred; and besides in the Prophets stile, they are two kingdomes of the North and of the South: yea to illustrate their disunion, observe that their attempts of peace, and union, whether by marriages or otherwise, were ever accursed, witnesse the making away of *Gryphon*, and the ill successe of their Treaties to this purpose. 11.22,27. wherein the especiall providence of God was seene: These ill neighbours of the Jews having both hands full with their mutuall jarres, afforded the Church many breathings, which otherwise would have been the object of their fury; we must therefore finde an united State to answer this sense.

are ten inferiour States, ruling therein, and after their beginning, another shall arise of a different nature, bringing under his subjection three of the former ten.

D. Many are the persecutors of Gods Religion, *Psa.* 83.6,7.8.

The Turkish State is diverse from all the other States: 1. diverse in Religion, as being not only a mighty hunter after kingdome, but a notorious Heritique.

2. Diverse in Government, not observing the Imperiall Lawes, but ruling as an absolute State of himselfe.

3. Diverse in Tyrannies over the Jews, most of whom we see dispersed in his Dominions.

D. Worldly States are tossed to and fro amongst worldly men, *Job.* 9. 24.

25. *v.* Whereas this little horn is to endure a time two times and the dividing of a time, this time is interpreted to be three years & a half, by them that apply it unto *Antiochus* the vile; The which time (they say) *Antiochus* did Tyrannize over the Jewes, and their Sacrifices. The which interpretation they conclude from the Testimony of *Josephus de bello Judaico, li.* 1. 1. Whose witnesse being the prop of this opinion, let it suffer truths triall: First, then this opinion is contrary to the testimony of the Assidians, zealous Jews that suffered in those times, as appears by the conference of 1 *Mac.* 1. 52. where the terme of *Antiochus* rage against the dayly Sacrifice is but three years ten dayes: again it is gainsaid by another witnesse of the Jews then living 2 *Mac.* 10. 5. affirming that the very same day of the Temples defilement, it was purified; whereto assents, 1 *Mac.* 4. 54. the same day of the same moneth; which it could not be, had there been an odde halfe yeare; yea opposite is this to his own witnesse else where, that after the Temples prophanation three years, or the self same day of the moneth, was their worship restored, and they offered on a new erected altar, *Antiq. lib.* 12. 11.

v. 25.
And he shall invent and publish great blasphemies against the mighty God, and by cruell tyrannies shal waste the strength of the Saints, intending to alter the manners and religion of all people, wherein he shall greatly prevaile through the permission of God, for 350. *yeares.*

Now that the Text will not admit of any such interpretation of three years and a half, observe first in every of the Prophets visions, the word [untill] intends a long season for the events it designes, as in 2. 34. the raising up

up of the kingdom of the Saints intended by this ſtone, was long after the beginning of the laſt metall ſhined in his glory: alſo 7.9.till the Thrones were caſt down, the time was long before the ancient of dayes ſhould come to caſt downe the Thrones of theſe four Tyrants: ſo here the little horne weares out the Saints and attempts the change of times untill,&c. Secondly, theſe actions that are aſcribed to this Tyrant cannot be effected in ſo ſhort a cut as three years and a halfe,as the compoſure and publiſhing of his blaſphemous Doctrine,to the embracement whereof he attempts to bring all people, which is meant by his changing times; alſo his wearing out of the Saints, which intends rather a linguring conſumption, then ſudden diſpatch: Laſtly, his ſucceſſe and prevailing in a great degree to change times and Laws: The which is not the work of a few years, nor an age, witneſſe the beleeving Jews Judaizing throughout the age of the holy Apoſtles; Apoſtaſie alſo we know is no ſudden puſh (no man ſuddenly growing moſt wicked) but an inſenſible declining through many degrees; Conclude we then that the compoſure of Hereticall and blaſphemous Laws, the wearing out of the Saints, the innovations of Lawes and manners, in a great degree, extend his tyranny to a far larger time: But to the Turke theſe things do rightly accord, who invented a blaſphemous Hereſie, to the imbracement whereof, he compelled with fire and ſword, and cruell deaths, all he conquered,and by a tedious ſervitude and cruell tyrannies did oppreſſe the Jews, in which his deſignes he hath prevailed long, as our experience ſhews; This time times and an halfe, do in end one hundreth two hundreth and fifty years,being the full times of the

Turkes dominion and Tyranny over the Iewes, whoſe beginning being eſteemed by the conſent of Hiſtories, to be at the yeare 1300. the addition of 350. years doth terminate their ſervice of him in the yeare 1650. If this expoſition hold true, it is they ſhall feel his rage by moſt bloody wars, upon and after their converſion, and that for fourty five yeares, but that whole time comes not under this computation; their kingdom is now reſtored, and they their own lords, though with much trouble maintained: The difference of which things will come to particular obſervance, on 12.11.12. But here it is objected that the words do as well ſignifie part of a time as halfe a time, and ſo ten dayes are part of a year, and may therefore fitly accord with *Antiochus* tyrannies over the Iews To whom I anſwer, the holy Apoſtle or great Doctor of the Church rather) citing the like computation of time, though for different events, alludes to this of *Daniel*, and renders theſe words (that ſound the dividing of a time) an halfe time, *Rev.* 12. 14. from whoſe authority herein it is not ſafe nor holy to depart. Whereas tis ſaid they ſhall be given into his hand, we may obſerve the beſt of wicked mens tenure, to wit, a divine permiſſion, who will cauſe them to vomit their ſweet morſells, wherewith in the dayes of their pompe and pride, they had gorged themſelves: Alſo obſervable it is that the reaſon why Tyrants oppreſſe and devour the Saints, is not their warlike feates and Chivalrie, wherein the Iewes were unmatchable, in the whole world beſides; but the Lords yeildance of them to their oppreſſors, in judgement for their impieties.

D. Very foule ſins may be committed in words onely *Mat.* 12.32. D. Blaſ-

D. Blaſphemy againſt God and perſecution of the Saints go uſually together, *Iſa.*36.20.

D. The Saints themſelves may be worne out in violent perſecutions, *Mat.*23.15.

D. Hereſie cannot be entertained in a Nation without a change of Laws and manners, *Acts* 17.6. This Hereſie of the Nazarenes (for ſo theſe men judged it) was not ſafe to be entertained leſt the times ſhould be turned upſide downe, the concluſion was good, but the application of it to the Apoſtles was found falſe.

D. Its the Lords wiſdome to couch holy myſteries in retired phraſes, as 9.24.

26. *v.* We have here interpreted what the Spirit intended by the 9. 10. *v.* to wit, that theſe deſcriptions of the Lord do ſignifie the judiciary preſence, for the revenge of the ſufferings of the Saints, he is ſet forth then not according to the influence of his grace in his Church, but confluence of judgements upon the perſecutors of his Church.

v. 26.
But being judged of the Lord, the Saints ſhall deprive him of his kingdome, and utterly conſume his power and ſtrength.

D. Such as are adjudged of God ſhall finde ſpeedy execution of vengeance. *Zep.* 2.2.

D. The time will come when the Saints ſhall triumph over their former oppreſſors, *Zac.*14.3.

D. A finall conſumption attends the perſon and ſtates of the wicked, *Pſa.*92.7.

27. *v.* The Kingdom is ſaid to be poſſeſſed by the Iewes or Saints, and yet it is ſaid that all Nations are to ſerve him the moſt high

v. 27.
Then ſhall the poſterity of the Saints of the moſt high God poſ-

high God, ſo that we may not interpret this Kingdome, both in the ſecond and and this 7. *Chap.* of any other Kingdome, but ſuch whereof men may be Lords, and our moſt high God Lord alſo, ſubordination of cauſes being no oppoſition; and ſuch can be none but the outward adminiſtration of Religion and juſtice, wherein the Lord makes men on earth deputy-gods.

poſſeſſe the kingdom in great extent over the whole earth: The mighty God ruling amongſt them, with an unchangeable dominion cauſing all people of the world to yeeld ſubjection to his laws.

D. The dominion which our Lord exerciſes in and by the Church ſhall extend over all the world, *Pſ.* 2. 8.

D. The poſterity of the Saints are bleſſed by God for their ſakes, *Rom.* 11. 28.

D. In the Reſtauration of their Kingdome to the Saints their dominion ſhall never be given from them, 2. 44.

D. Such as ſubmit to Gods ordinances of Religion or juſtice exerciſed in the Church ſerve him therein, *Luk.* 19. 14. 27.

28. *v. Daniel* is willing to make knowne not onely the viſion it ſelfe, but alſo the effect it wrought in him, that others might both know what it coſt the Holy Prophets the underſtanding of the holy viſions, and alſo to ſhew the nature of the holy Prophets Divine Raptures, they were of competent minde and memory, able both to trea-

v. 28. *The viſion and interpretation thus ended: I Daniel found my heart much diſquieted, ſo that my countenance began to be pale and wan: yet did I not forget to meditate of theſe things.*

treaſure up and to meditate of the Divine myſteries revealed to them.

D. The newes of the ſuffering of the Saints is very troubleſome to godly mindes, *Jer.* 49. 20.

D. Diſquiet in heart will worke a change in the outward man, 2 *Sam.* 13.4.

D. Much ſtudy will make a healthy man looke with pale cheeks, *Eccle.* 12.14.

D. Godly hearts doe treaſure the word in their hearts, *Luk.* 2.51.

Chap. 8.

Chap. 8.

THis viſion of the Ram and Goat was three years after the former of the four monſtruous beaſts, in the 7. *Chap.* and immediately before the hand writing on the wall in the 5. of which order there is ſpeciall reaſons, 1. For by this time *Daniel* had two yeares and upward to digeſt the former viſion, and by ſeeing his ignorance he brought to deſire more clearer knowledge. 1. The Babyloniſh Tyranny was now at an end, & the Church to have new Lords domineer over her, concerning whom it was requiſite, ſhe ſhould be further informed who they were, what, and how long their tyrannies ſhould endure: yea, 3. this viſion might prepare beleevers for the ſudden change now at hand, whereof they might be reſolved hereby: The Medes and Perſians were now in the Siege of Babylon, who drunke with ſecurity ſate as a Queene preſuming ſhe ſhould never ſee widowhood, whoſe pride notwithſtanding the holy Jews were to know, that the Ram Media-Perſia would puſh and trample under foot all the beaſts of the wilderneſſe.

1. *v.*

Alſo in the third yeare of the raigne of Belſhazzar there was another viſion revealed unto me Daniel, beſides the former in the firſt yeare.

D. The

Chapter 8. Containes Israels consolation, who being now ready to return, are warned of three following Oppressions, Oppression, and Gods judgement upon them, the which is shadowed forth by a twofold

- vision
  - seene for
    - Circumstances of
      - Time, { definite, 3. of Belshazzar. / indefinite, after 7.
      - place of { world, in Persia. / province, by Euleus.
      - person.
      - manner, a vision waking, 2.
    - matter, the
      - Persian Ram, whose
        - abide, by the River.
        - nature { in himselfe, beastly. / to others horned, with { one former, / a second fiercer, 3.
        - actions of war { tyrannous. / prosperous. / imperious, 4.
      - Goat, Greece, in whom
        - preparation, wherein
          - disposition, beastly.
          - situation, West, in Asia.
          - beginnings of dominion { far. / neare.
          - expeditiō { speedy. / by an horne { notable for valour. / arising in the beginning of the Empire, 5
        - Exaltation, whereof
          - cause, the rams ruine in it
            - approach { closely by battell. / on his owne banke. / furiously, 6.
            - assault, wherein the { affection. / successe, ill to { Persian horne. / Median horne. / Aids of others, 7.
          - degree
            - increased by { rams victory. / hornes valour.
            - distinguished by { derision of the horn { in his strength. / utterly, by the roots. / division to others, their { nature. / number, foure. / place, 8.
          - progresse against
            - countries where
              - Authour his { birth. / right, little.
              - invasion { degree, great. / parties, what { Persia. / Egypt. / Judea, 9.
            - Church, whereof
              - attempts against { people. / pastors, 10. / Messiah { being dayly / Sacrifice { made desolate, 12.
              - Reason, in it { Gods permission. / mans transgression. / issue deplored, 12.
  - Interpreted, for
    - Summe
      - demanded
        - by whom.
        - of whom.
        - in what the desolation of { Sacrifice. / Sanctuary. / Professours, 13.
      - resolved by the Numberer for { Time, two thousand three hundred dayes. / happy restore, 14.
    - Inlargement, whera
      - Instruction, whereof
        - Instructor his
          - appearance described by the { occasion, Daniels meditation. / forme, an humane shape, 15.
          - commission the { authour, from whom. / instrument, to whom. / cause, what, 16.
          - preparation containing his
            - accesse { neare. / terrible.
            - premonition of Daniels { duty. / comfort, 17.
            - corroboration, where { party. / disposition, 'atrance. / maner, by touch, 18
        - Order expounding.
          - summe for { invitation, behold. / resolution, of last wrath. / reason, from decree, 19.
          - ram, in whom observe { Type, two hornes. / verity, Medes, Persians, 20.
          - Goat Greece with his
            - union in one horn, whose { nature, goring. / authority, a king, 21.
            - division, where { occasion. / parts, foure. / power, 22.
          - little horns for
            - rise described by his { time 2. of { Empire. / Church. / quality, for { impudencie. / treacherie, 23.
            - power { degree. / right / increase { abroad. / against Saints, 24.
            - ruine, whereof
              - cause for his { policie. / pride. / treacherie.
              - manner { full / immediate, 25.
        - Conclusion, in which
          - Tenor { explaining. / limiting, 26.
          - effect, faintnesse, where { its degree, sick. / his patience of it { with diligent labour. / from others observance, 27.

ice this between folio 216. and folio 217.

D. The Lords comforts are directed in the fitteſt ſeaſon, *Luk.*2.6.

D. The Lord revealed himſelf in viſion to men, waking as well as in dreams. *Heb.* 1.1.

D. The Lord ſo ordered that one viſion ſhall explain another, as, 10.14.21.

2. *v.* The place where *Daniel* ſaw this viſion was in the Province of Perſia, and upon the bankes of the river Vleus, which runneth by the royall City Shuſan; but how he was here, whether truly or in viſion onely, may ſeem doubtfull: to me it ſeems to have been in viſion onely; for that, 1. In this third yeare he was in Babylon where he interpreted the hand writing, 51. the which was blocked up all this year by the Perſian Army, ſo that none might paſſe or repaſſe to or from the City. 2. Beſides, *Daniel* continued in the Court of Babylon untill the raigne of *Cyrus*, without removall thence, that ſo the Church might have a faſt friend hard in the Court, as. 1.21. 3 Laſtly, in the Province of Perſia, theſe events (here ſeene in viſion) were to be acted: There the Ram grew to his greatneſſe, there the Goat Greece ſpoiled the Perſians, and ſacked the royall City Shuſan: ſo that this place ſerved moſt fitly the beholding them in viſion.

2. *v.*
The which viſion I had as I retired my ſelfe to walke by the River Vlai neer the Royall Palace of Shuſan in the Province of Perſia.

D. The Prophets in their viſions ſaw things actually done, which hereby they knew were to be done, 1 *Kin.* 22.17.

3. *v.* This viſion reſpects onely the Beare and Leopard; the firſt

3. *v.*
And as I viewed round

and laſt being omitted: The Lyon Babylon had his wings pulled off even immediately upon this, ſo that it was a matter needleſſe to boyle againe Babylons Coleworts; and as for the fourth Monſter, he had received a great deale of ſatisfaction, from an holy Angell in the former *Chapter*, and needed not the particular knowledge thereof as yet another time and occaſion may inſtruct him further therein, as it came to paſſe after, in 11. 36. and 12. *chap.*

round about me, I obſerved ſtanding on the banke of the river, a Ram with two hornes exceeding high & ſtrong, whereof the one was much the higher, the which grew up after the other.

The Mede-Perſian State is fitly reſembled to a Ram, 1. Either in reſpect of the diſpoſition of their people, more ſubject to fears and cowardize then other people were: ſo that *Darius* in his war with *Alexander* ſeemes a leader of a flocke of ſheep rather then an Army of Souldiers. 2. Or elſe becauſe the Perſian State was more milde towards the Jews, then the Goat Grecia, for under their Empire, there were no maſſacres of them, as after in *Antiochus* dayes: attempts there were many in the dayes of *Daniel*, *Eſter*, *Nchemiah*, yet were thoſe ſtayed; partly by the miraculous providence of God, and partly through the lenity of the Emperours themſelves.

The two hornes of the Ram were the States of Perſia, Media, and not their two Emperours *Darius* and *Cyrus*, for theſe Emperors never coped with *Alexander*, nor yet were at all broken off by the Grecians as the hornes were.

3. Alſo the Perſian State continued with great Pomp, after

after theſe two were broken off, the which this Ram did not, but fell immediately upon the breach of theſe two hornes; the firſt of theſe two hornes is Media, by whoſe forwardneſſe the Babyloniſh warres were undertaken; and *Darius* was the firſt Emperour, being crowned immediately upon the conqueſt of Babylon, as 9.1.

The ſecond is the Perſian State, which how ever it ſucceeded after the other, yet did it grow to further inlargement, by the valour of their firſt Emperours *Cyrus* and *Darius Hyſtaſpis*, &c.

D. Thoſe that are leaſt cruell are yet harſh enough towards the Saints. *Rev.*2.10. where *Trajan* for humanity had many good parts, yet plaies the devill for ten yeares.

D. Of worldly States ſome are more proſperous and laſting then others. *Ex.* 28.14.15.

4. *v.* The Kingdome of Perſia was ſituate in the Eaſterne parts of the world, ſo that he is ſaid to puſh into the other three corners, Weſtward, Southward and Eaſtward.

D. Mans heart doth inſatiably thirſt after earthly things, *Ecc.*6.7.

D. Such men as are without the Covenant are but as brute beaſts, *Pſa.*32.9.

5. *v.* Such as are Studious in their preſent meaſure ſhall have new Revelation afforded them, *Rev.* 1.12.

Grecia is reſembled to an hee-Goat, for their unſavory and ſtink-

4. *v.*

The which Ram (me thought) did butt with his hornes all the beaſts in every corner or quarter of the earth, none could reſiſt his rage, nor eſcape his reach, but he domineers over all and grew exceeding ſtrong.

5. *v.*

And while I muſed what this might mean, I obſerved an hee-

ing manners, being exceſſively given to venery and drunkenneſſe, King *Philip* was ſlain by *Pauſanias* for venery, and *Alexander* himſelf died ſuddenly of a drunken ſurfet, for which vices their whole Nation was infamous. 2. Alſo for their expedition, in conqueſt: as the goats are ſpeedy in paſſage, climbing the ſteps and craggy rockes with much eaſe; ſo did the Greekes ſuddenly overrunne the world; *Alexander* in ſix years conquered more then other Empires had done in ſixty, who being demanded how he obtained ſuch Conqueſts, he anſwered, By omitting no opportunity: And 3. ſpecially for their wilde and ſavage nature towards the Jewes, who were miſerably waſted by the Kings of the North and South, but eſpecially the little horne, that ariſes out of the four, as *ver.* 9

hee-goat come poſting from the Weſterne parts exceeding ſwiftly, having on his forehead one notable horne.

D. Dexterity and expedition is commendable even in evil actions, *Joh.* 13. 27.

D. Warlike courage and valour is an excellent ornament in a king, 1 *Sam.* 10. 9.

6. *v.* The Perſian Ram fell not by degrees, he ſtood by the River in his former ſtoutneſſe, even when the goat aſſaulted him, *Darius Codamannus* was able to give *Alexander* the great, the meeting in three maine battells, with much ſtrength, and very much Treaſure.

6. *v.* *Who ran upon the Ramme with two hornes as he ſtood upon the Rivers banke with a moſt furious aſſault.*

D. The faireſt States are ſubject to change in their greateſt flouriſh, *Ezek.* 31. 18.

D. Deſire of Dominion cauſeth great rage amongſt worldly men, aa in 7. 2.

7. *v.* Alex-

7. *v. Alexander* the great overcame *Darius* the Persian King in three maine battells, the which the holy Spirit doth here expresse, wherein three especiall things are worthy observance.

7 *v.*
In which fierce onset he gave the Ram many sore wounds and brake off his two hornes, so that unable to resist his fury, he fell downe before the Goat notwithstanding the aide of others that were hired to helpe him.

First, *Alexander* was moved with choler against the Persians, nothing would appease him; *Darius* offered him his daughter in marriage, with part of his Kingdoms, and huge sums of gold in Dowry with her, all which were rejected by him with this Answer, The world cannot bear two Kings.

Secondly, he brake off both his hornes; the powers of the Medes and Persians was discomfited: For *Darius* after the overthrow of the Persian Army, in the first battell renewed his forces and mustered a new Army of the Medes, who also were subdued and turned to flight with their fellowes.

Thirdly, none of the beasts of the wildernesse could rescue him; for *Darius* renewed his battell the third time, hiring multitudes out of the Northern parts, who were vanquished with like successe, whom *Alexander* prosecuted with such eagernesse that they fled into the *Caspian* mountaines, and durst not peare out the head for many ages after: Thus see we the excellency of the Lords visions, being rather historicall narrations (where they finde an equall interpreter) then dark mysteries and inaccessible speculations.

D. Anger and desire of Revenge will admit of no appeasment, *Pro.6.34.35.*

D. The Tyrants of the world do ſometime meete with their match, others as cruell as themſelves, *Iſa.* 20. 4. 5.

D. Such as are given up of God cannot be reſcued by any aide, *Jer.* 37. 10.

8. *v.* By this victory the Macedonian King by his Greeks grew exceeding great: 1. Great in honours, dealing ſo nobly with *Darius* in giving him leave to renew his forces, ſo nobly with his wives and children, whom he honoured as ſiſters, not Captives: 2. Great in wealth, infinite ſums of riches being gained, by rifling the Perſian tents, and dead bodies, with whom ſilver was of no eſteeme, their ſpurs, bridle bits, and ſtirrups, with other inſtruments were of beaten gold, as if they had gone unto Triumph rather then unto battell: 3. Great in Dominions, there being hereby an addition of the Perſian Empires, which all came and ſubmitted unto his Supremacy: 4. Great in fame and warlike terrour, ſo that all were afraid of giving battell to ſuch a King; ſuch ſouldiers; ſo that upon this *Alexander* conquered Countreys faſter then any Poſt could journey to them.

8. *v.*
The which victory did greatly ſtrengthen the Goat, but in this greatneſſe that notable horne was broken off, and in the place thereof, four other grew up, bending toward the four quarters of the world.

D. Worldly greatneſſe conſiſts in the addition of worldly things, as in 4. 22. Yet in this greatneſſe *Alexander* was broken off, who died of a ſurfet as he was journeying from the Conqueſt of the Indies towards Babylon, where his coming was attended by the Embaſſadours out of all quarters, ready to do him homage,

but

but this bloſſome withered in its very budding.

D. The greateſt Conquerers are ſometime taken away in the greateſt pompe, *Judg.* 1.7.

Alexander thus dead great diſpute was among his Captaines, who ſhould ſucceed, by reaſon of *Alexanders* will, (who being demanded who ſhould ſucceed him, anſwered, The worthieſt) but after a while the Grecian Empire was divided amongſt four of his Captaines, called here four hornes of the Goat, *Seleucus* in the Eaſt, held Babylon, and Syria: *Caſſander* in the Weſt poſſeſſed Macedonia; *Antigonus* in the North enjoyed Aſia, and *Ptolemy* in the South had Egypt: Thus this Kingdome purchaſed with ſuch glory, with ſuch expedition, is here rent, he that could not endure a ſecond Kingdom, leaves four behinde him.

D. Poſſeſſions haſtily gotten are haſtily divided to ſtrangers, as in 11. 4.

9. v. This little horne is *Antiochus Epiphanes*, wherein all ſides are agreed, ſpringing by lineall deſcent from *Seleucus Nicanor* one of the four Captaines and Lord over Syria, whom ſome confound with the little horne in the ſeventh, twixt whom indeed there is ſome reſemblance occaſioning his miſtake: wherefore it may be of uſe here to obſerve their likeneſſe, their difference; that the luſtre of the being truth may appeare, all the Clouds of miſtake diſpelled: 1. They are alike in their riſe and beginning, both little and baſe in nature, manners and Civill

9. v.
From one of which four Tyrants there ſprang another baſe one, which increaſed in power & ſtrength both towards Egypt and Perſia, and towards Judea the moſt pleaſant of Lands.

vill right to the Lordſhips they attained: 2. Alike in Tyranies, both hornes goring the Jewes (for ſo much horne intends, *Zac.* 1. 19) now the Saints, ever the beloved of God.

3. And alike they are in ſucceſſe, both prevail much, either in caſting downe the truth, or change of times, and alſo in wearing out the people of the Jewes, for a time determined and limited of the Lord. Now for their difference, unlike they are,

1. In reſpect of their riſe, the little horne in *v.* 7. growes upon the body of the Beaſt, as in 8. *ver.* but the horne in the eighth ariſes out of one of the former hornes, as in the 9. *ver.* the which four hornes are not the body of any Tyranous State, but either hornes as here are heads, as in 7. 6. 2 Unlike they are, the power of the little horne in *v.* 7. began by conqueſt of other three *v.* 8. but the power of the little horn in *v.* 8. began by uſurpation and flatteries, as in 11. 21. *v.* 3 Unlike they are, the horn in *v.* 7. appertains to the fourth monſter, as in 7. 24. but the horn in 8. appertains to the third monſter, the four heads in 7. 6. and the foure hornes of the Goat Greece in 8. 8. *ver.* intending the ſame for ſucceſſours of *Alexander*. 4. Unlike they are in Religion, the horne in *v.* 7. is an Heretique, which he labours to eſtabliſh, where ere he conquers, as in 8. and 25. *ver.* for which cauſe hath eyes like a man: but the horne in the 8. is an Infidell, endeavouring to ſtabliſh Gentiliſme and Idolatry, where ere he conquers, as 11. 31. ſetting up an Idoll in Jeruſalem. 5. Unlike they are, the horn in the eighth is an enemy to the Moſaicall Rites and Ceremonies, the daily Sacrifice whereof he takes away, the truth whereof he caſts downe, as in 8. 11 and 12. but

the

but the horne in the 7. hath no leſſe deſpite againſt Judaiſme (permitting them their ſuperſtitions, and patching up an Hereſie, with their circumciſion, and many other Jewiſh rites, to content rather then vex them) Chriſtianiſme once imbraced by the Jewes, he will then beſtirre him, pitching the Tents of his ruinous rage, to the intent to devour theſe new converts, as in 11. 44. 45. with 12. 1. 2. 3. appeares. 6. Unlike they are, the horne in 7. is limited to a time two times and a half, 25. which ſuppoſe it were three years and a halfe; yet agrees not with the limitation of the little horne in 8. whoſe terme of Tyrannie is confined to 2300. naturall dayes, 14. the which make ſix years three moneths and twenty dayes, but it hath been ſhewed that the time times and halfe is 350. yeares, which is far from the other in 8. 14. 7. Vnlike they are, the horne in 7. was to domineere untill God the Father came to adjudge the four Tyrannous States to the flames of vengeance, as 11. *ver.* but the horne in 8. is overtopped and confined by the fourth monſter, yet a whelp, as 11. 23. 30. 8. Vnlike in their end, the horne in the eight periſhed by the immediate ſtroake of God in the land of Perſia, as in *v.* 25. but the horne in 7. is to periſh by the ſtroake of *Daniels* people in the land of Judea, as appears 11. 45.

Hereto might be added, the one is a State, the other one particular perſon; alſo the fall of the one, left the Jewes under Covertbarne, being ſtill underlings, but the other falling, the Kingdome under the cope of heaven is reſtored to them, as 7. 27. *Antiochus* was little and baſe in title & right, being an uſurper. baſe in manners, eſpecially cruelty, ſuch a Tyger hardly ever was borne; baſe in Religion, being an outcaſt of the Covenant,

nant, and an Idolater, that ſhamefull thing.

D. A very vile perſon may be raiſed from a meane condition to be very great, in 7. 8. *Antiochus* grew great towards the South, interpreted to be Egypt, in 11.8. toward the Eaſt, out of which the Ram of Perſia aroſe, as in 4. and intends Perſia.

D. As wicked men grow great they proceed to deſpiſe the Church, 2 *King* 8.12.13.

10. *v.* The hoſt of heaven is a deſcription of the Church on earth: true it is the Armies of heaven is taken for the Church Triumphant, as in *Deu.*4. 35. but there is expreſſe mention of the inhabiters of the earth beſides, ſo that it muſt needs be meant of the inhabiters in heaven; but the circumſtances of this place do ſhew it muſt be ſpoken of the Militant Church on earth: Sith,

v. 10.
Which committed great outrages againſt the militant Church, ſome of whom he perſecuted to death, yea the holy Prieſts of the Lord did put to moſt bitter death.

1. They are ſubject to perſecution, and Tyranny of wicked men: And alſo, 2. Are in ſuch a ſtate, where the removall of the daily ſacrifice, is an affliction to them: And 3. In ſuch a State where tranſgreſſion bringeth deſolation; And 4. Such a State whoſe time is diſtinguiſhed into dayes and nights, as ſee in 11. 12. 14. *ver.* Thus heaven is taken, *Rev.* 12.17.

Now the Church Militant is called an hoaſt: For that, Firſt, Their profeſſion is a continuall warfare, a daily fighting with inward fears, and outward troubles. 2. Alſo for their relation to the Lord and head, who being a Prince and Captaine muſt needs have ſome ſouldiers to order and lead forth againſt the Prince of this

this world: 3. And Laſtly, in reſpect of the preſent tryall of Martyrdome, whereto the Church in theſe times were called, many yeelding their lives and liberties, for the truths witneſſe, as 11.34.

D. Perſecutors are limited that they cannot do all the miſchiefe they would, Rev. 2.10.

D. The Church on earth may be truly called the Army of heaven, interpreted ſo 24.

D. Such as ſhine in the light of holy Doctrine are ſtars in the Church, Rev. 1.10.

D. The light of heavenly Doctrine is the note of a true Miniſter, Joh. 5.35.

D. The Teachers of the flocke are ſpecially aimed at in time of Perſecution. Zach. 13.7.

11. *v.* The Prince of the Hoſte, is interpreted to be the King of kings in the 25. Who ever aſſumes to himſelfe ſuch a perſon, as the preſent State of his Church requires, he is the Captaine of his diſtreſſed Iſrael, and the king over all their preſent oppreſſors.

v. 11.

Yea ſuch was his inſolency, he exalted himſelfe againſt the Lord of the Church, by diſanulling the daily ſacrifices of the Lord in the temple, the which alſo was defaced and defiled by him.

D. The afflicted Church hath the Lord the Captain of their ſufferings, *Heb.* 2.10.

D. Impiety againſt God, attends perſecution of the Church, as 3.15.

D. The Lord takes himſelfe wronged in the injuries of his worſhip, *Mal.* 1.7.

The Lord hath ordained a daily ſacrifice morning and evening in the Temple, beſides all other offerings ordinary for the Sabbaths, and feaſts of the Lord; and

extraordinary in free-will offerings: The which teacheth us Christians: First, To observe a daily course of prayer and praise, the sacrifice of Christian Churches. Secondly, Also this both warrants, and commends, the practise of such Congregations where the publike worship of God in prayer and preaching is observed, by Lectures and Religious exercises on the weeke day; a practise also used by the holy Apostles, *Act.* 13.42. who preached in the weeke betweene the Sabbaths.

D. Gods Ordinance requires a setled course of publike worship in the Church, *Eze.* 43.27.

D. The solemne publike worship may be taken away in time of persecution, as 11.31.

D. The enemies of the Church have a spight at the very place of Gods worship, 9.26.

12. *v.* The abuse of the dayly sacrifice occasioneth the removall.

The worships of God were hardly recovered upon the returne from captivity, and yet we see the people had run themselves into such grosse abuses that the Lord could no longer brooke their manners: concerning the particulars of which abuse we have no infallible Record, yet a guesse we have by the beginnings long before; The Table of the Lord was contemptible, *Mal.* 1.7.

v. 12. *And by reason of the sins committed by them in abuse of the daily sacrifices, the Church was given over to his rage, and much mischiefe was acted by him against the true Religion.*

The sick and lame offered in Sacrifice, 8. the Priests attended the service of the Temple as meer mercenaries for hire onely, in 10. And this out of a prophane heart, and base esteeme of holy things, in the 12. 13. They robbed

robbed the Lord in Tithes and offerings, as *Malac.* 3. 8, And in a word, they judged the whole Religion of God a bootleſſe and vaine thing, 3. 14. If theſe were the firſt fruits of their Returne, what may we deeme the after-crop, ſins nature being ever growing to more and more hainous impieties? 2 *Tim.* 3. 13.

D. The Lord will ſurely revenge the abuſe of his worſhips, *Jer.* 7. 12.

D. Proſperity may be even in wicked practiſes againſt Religion, *Acts* 12. 1. 2. 3.

13. *v.* Our Lord is called the numberer of ſecrets, or the wonderfull numberer: For that 1. He is the eternall wiſdom of the Father, by whom the good pleaſure of God is revealed to Angels & men. 2. Alſo in reſpect of his ſpeciall providence over his Church in numbering, and finiſhing, their affliction: He had now in hand the numbring of Babylons Empire, and finiſhing it, and alſo the numbering, and finiſhing of the Captivity of his Church, both which this year brought to light.

D. The Lord hath numbred and will finiſh the afflictions of his Church, *Mat.* 24. 22.

v. 13.

Whereupon, me thought, an holy Angel demanded of the holy and wonderfull Numberer, how long the viſion of the removall of the dayly ſacrifices, and the deſolations of the Church for ſin, ſhould endure, wherein both the Temple, and the Church of God ſhould be profaned and perſecuted by him.

The Papiſt would hence inferre their ninth order of Angels, here being mention of one ſuperiour Angell: But this *Palmoni* is the Angell of the Covenant, the *Meſſiah*: For 1. He knowes the ſecret decrees

crees of God, as being in the bosome of the Father: And 2. Is able to foretell things to come; Yea 3. He is acknowledged of the Angell, to be that great Doctor of the Church; all which declare evidently he is God. But here it is objected; we build for them their intercession of Angels, they wounding us with one horne of their *Dilemma.*

For Answer, 1. Let them know, here is no invocation, but a desire of Resolution.

2. Also these things were not actually done, but onely seene in a vision, the outward Portraiture whereof is not Argumentative, being Symbolicall Divinity.

Lastly, This request is not directed to the Father, with whom onely intercession taketh place (if we regard the Divine order of working) but to the Son or Mediatour rather; this question indeed should have been proposed by *Daniel*, as appeares by our Lords direction of his Answer to him, and not by the Angell, 14.

D. The holy Angels are very helpfull to holy men, as in 10.8.

D. The losse of publike worship is laid to heart by godly mindes, *Zeph.* 3.18.

D. Transgression will bring desolation even into the Church of God, *Lam.* 1.9.

D. Where the Lord is highly provoked he will spare neither worship nor worshippers, *Lam.* 1.45.

14. *v.* The number of 2300. dayes being taken properly for a day consisting of twenty foure houres, as the word signifies, doe make up six years three moneths and twenty dayes; concerning which,

v. 14. *Whereto he answered me, It shall endure six years, three moneths, and twenty dayes, in the end where-*

which, uncertainty ariſes by reaſon of the Poverty of Hiſtory, to record the actuall accompliſhment of the ſeverall events in their ſeverall times: that which ſeemes moſt probable is, that theſe years began when *Menelaus* revolted to Gentiliſme, and many wicked Apoſtataes with him, out of a deſire to ſerve the times, did ſet up the Cuſtomes of the Gentiles, 1 *Mac.* 1. 12. to 15. whereupon the Temple was neglected, and the worſhips contemned, and the people bent to revolt, as appears 2 *Mac.* 4. 12. to 18. The which Apoſtaſie being in the 142. year of the Greekiſh Empire and third yeare of *Antiochus* raigne, falleth out fitly with the purgation of the Temple by Judas and the other zealous Jewes in the 148. yeare of that Empire; & *Antioch.* 11. 1 *Mac.* 4. 52. Thus long were the ſacrifices neglected, and the Temple prophaned, what by the Jewes themſelves, and what by *Antiochus* in his own perſon, but the extremity hereof in *Antiochus* perſonall tyranny laſted not half the time, but three full yeares, as *Mac.* 10. 5. The word that is rendred daies ſignifieth evening-morning, with reference to the Creation, where it is ſaid the evening-morning was the firſt day; the which our ever wiſe God uſeth, to teach that theſe dayes are not to be taken for Propheticall dayes, but for naturall dayes, as is interpreted in *26. ver.*

whereof, the holy Temple ſhall be cleanſed from all abominations.

D. In the Troubles of the Church the Lord mindes her ſpeedy recovery, *Pſa.* 120. 5.

D. The Lord will certainly reſtore to his Church his ſolemne worſhip, as 9. 17.

15. *v.* Upon our uttermoſt indeavours, the Lord uſeth to reveale him-

v. 15. *The viſion thus ended*

himself, *Act.*7.11. 12.

D. Holy Prophets themselves attained the knowledge of their visions in a great measure by their own studies, 1 *Pet.*1.10.11.

D. The Lord is ready, yea very ready to further holy studies, *Rev.*13.1.

ded, as I thought upon the meaning, there appeared an Angel in the likenesse of a man.

D. The Lord offers divine truths to us in a most familiar manner, *Hos.* 12.10.

16. *v.* This voice was the voice of the Lord, that wonderfull Numberer, mentioned before in 13. as may appeare.

v. 16.

And withall, from the midst of the River Ulens, I heard the Lord calling with mans voice unto the Angel Gabriel, and commanding him to inform me in the sense of the vision.

1. This Speaker hath authority to command the holy Angels, and his voice is readily obeyed by them, and is therefore the head of of all Principalities.

2. This Speaker taketh a speciall order for the Church her instruction, for which cause *Daniel* her Atturney was here retained by her great Doctor and Prophet.

3. This Speaker sits upon the waters, as being Lord Commander of all the peoples of the world; for which cause he is capable of such descriptions in the holy Propheſies, as 10. 5. and 12. 6. *Rev.* 10.2. and is therefore the Lords Christ.

D. Our Lord is Commander of all people of the world, *Psal.*93.1,2,3,4.

D. The Lord takes speciall order for the instruction of his Church, *Ephes.*4.12.

D. Par-

D. Particular understanding is the end of all vision to the Church, *Deut.* 5. 1.

Gabriel onely of all the millions of holy Angels, hath his name recorded in Scripture, the which name is ascribed to him in respect of Office, not Nature, being especially imployed in the service of the church, called therefore, *The man of the mighty God.*

D. The Lord would have the Angels so far known by us onely, as may further our comfort here on earth, *Judge* 13. 17, 18.

17. *v.* D. Even an Angels presence is fearfull to fraile nature, *Judg.* 8. 6.

D. Holy mindes are not easily backed from good purposes, *Luk.* 7. 48. 49. 50.

Daniel is first informed of the time of this desolation of the Church, to be neere the end of the cruelty of this whole State, of the goat Greece, the knowledge whereof was especially usefull for comfort: for the returned Jewes might have a good space to plant themselves, and have liberty to arme themselves against a storme, all the holy Jews might be cheared in that this goat-Greece so rough and cruel, should not long thrive after the Saints bloud-shed.

17. *v.*
Who accordingly comming towards me, I was so afraid at the beholding his glory that I fell flat on my face, and he said, know O man that this vision of the daily sacrifice shall be towards the end of the Tyranny of the Greekes.

D. Mercilesse cruelties against the Church do bring the faireſt States to speedy Ruine, *Rev.* 18. 24.

18. *v.* The former part of the vision was seen by the Prophet waking, the following to him in a deep

18. *v.*
Upon which words I was wrapt in a deepe

deep ſleepe, and Prophetical Trance.

1. The former was a teacher of the outward ſenſes, of the ſavage nature of their oppreſſors, under ſuch Types as were the next objects of the outward ſenſes; but the interpretation following, being the ſpirituall thing intended by them, is apprehended onely by the underſtanding.

deepe Traunce, as I lay groveling on the ground, but he touching me with his hand I ſtood on my feet.

2. Again ſleep is the binder of the ſenſes, ſo that they cannot withdraw the minde from meditation by their various objects, their vaine wandrings.

And Laſtly, ſleepe is a more ſpirituall diſpoſition, where in the ſenſuall appetites and ſenſes do not ſo d honour the ſoule, as they doe waking.

The ſoule being retired and mewed up, by ſleepes binding her Organs, and inſtruments of outward action, is moſt her ſelfe, and of beſt ability, for divine contemplations, eſpecially where the ſleep is deep; in remiſſe and unſound ſleepe, the minde wanders and dreams, not in ſound and faſt ſleeping.

D. The Lord doth firſt diſpoſe and fit us, and then reveale himſelfe to us, *Acts* 14.16.

This may ſeeme a ſtrange ſleep, ſith *Daniel* hath his ſeeing, and ſeeth, and obſerveth the hand of *Gabriel* moving towards him, alſo hath his feeling of the hands-touch of him, and with all his body hath ſtrength to ſtand upright without nodding, bending or falling, and yet ſuch a ſleep as made him inſenſible of other things preſent in and about him.

D. Where the Lord reveales himſelfe to his creature,

ture, nature ſhall ſo work or not work, as that the Lords worke of grace be furthered or not hindered, *Phil.* 2.13.

D. Mans frailty ſhall be no ſufficient barre to the Lords Communion, *Jam.* 5.17.

This touch of the Angell cauſed *Daniel* to ſtand his ſtanding (that is) to ſtand firmely without reeling to and fro, which otherwiſe his ſleeping muſt needs occaſion.

D. It's a ſupernaturall ſtrength that fits us for divine things, *Rev.* 1.17.

19. *v.* Thoſe of the learned that exclude the Romane Empire from *Daniels* viſions of the four metalls and monſters, do uſe an argument from this place, to ſtrengthen themſelves: for (ſay they) if the laſt indignation of the Lord againſt the people of *Daniel* be exerciſed by the goat-Greece, then are not the Romanes brought in, as afflictors of them, and ſo are none of the mettalls or ſavage beaſts in the 2. or 7. *Chap.* For reſolution whereof, we muſt ſuppoſe he anſwers ſufficiently, that reſolves the doubt in queſtion, when the laſt extremity of the Jews oppreſſion ſhould be was never demanded, but onely when the laſt indignation of the goat ſhould expire, there were many, what of Syria, what of Egypt, that had afflicted the Jews, for which cauſe his indignation is called the laſt; that this may appear obſerve. 1. The Angell demands in 13. when the deſolation of the ſacrifice and ſanctuary by *Antiochus* ſhould ceaſe, whereof being informed in the 14. is upon *Daniel* his induſtry in 15. commanded in the 16. to informe him particular-

19. *v.* *Which done, he proceeded to inform me concerning the finall end of the Greekiſh perſecution, the which ſhall not paſſe the Lords appointed time.*

ly therein the which he doth in this place: Secondly, Besides, whereas it is demanded why the Romanes should be omitted in this 8. expounding the 7. *Chap.* It hath been answered before on 3. *ver.* yet further I reply for the same reason, that *Daniel* must seale up the vision of the Jews repaires in 12. 9. untill the time of the end; as the time of accomplishment drawes neer, so the Propheſies are ever more cleare, the which rule holds in the whole word, without exception, so that for the present it was sufficient to hear particularly of the two next oppressors now, before the fall of the first.

D. The Lord is carefull his Church should be warned of her trialls to the uttermost, as 10. 4.

D. Such things as are appointed of the Lord are certaine and infallible, as 11. 35.

First, the Lords will proceeding from his simple essence must needs be simple like himselfe, it being impossible that infinite holines, wisdome, power, or simpleneſſe, should act sinfully, unwisely, weakly, uncertainly.

Secondly, the Lords will is his own motive to, and his own rule of action, which if it be uncertaine and doubtfull in him, his government must needs jarre, and be unlike it selfe, uncertainty being ever the mother of disorder; which to imagine of God were high blasphemy, 1 *Cor.* 14. 7. 8. 33.

Thirdly, the Lords will is the foundation of all his workes, all things being made and governed according to that Arch-type or plot, eternally in the holy minde of God: And it is as easie there should be a new God, as that any new thing should fall out either without, or otherwise then the Lords decree: now suppose this foundation be loose, doubtfull and uncertaine, the structure

that

that is built upon it, cannot be ſtable, but ever ſhaking, ready to fall; but tis far otherwiſe with the workmanſhip of the Lord, *Eccle.* 14.5.9. 2 *Tim.*19.

20. *v.* D. The word is a ſufficient interpreter of it ſelfe, *Daniel* 1. 20.

D. There is a ſweet Analogie twixt the ſigne, and the thing ſignified, *Mat.* 13.38.

21. *v.* D. Tis uſuall in the word, to put the ſigne for the thing ſignified, as 7.17.

D. The Kingdome of Grecia did ſpring from *Javan*, *Geneſis* 10.4.

22. *v.* D. The Church never wants enemies; when one falls, four ſucceed, as 10.20.

D. Diviſion ever weakens the richeſt and moſt warlike States, *Mat.*12.26.

23. *v.* When the ſinnes of the Church are full, their oppreſſors are mighty, *Iſ.*28.22.

D. A fierce countenance is a ſigne of a bloody diſpoſition, *Deut.*28.50.

D. Secret plotters of miſchiefe are the moſt dangerous enemies, 2 *Sam.*15.31.

20. *v.*
The Ram thou ſaweſt with two hornes, intends the Empire of the Medes and Perſians.

21. *v.*
The ſhagged Goat is the Greekiſh Empire, whoſe eminent horn intends the firſt Emperour thereof.

22. *v.*
Upon whoſe death the whole Empire ſhall be divided into four kingdomes, but of inferior power, the which the 4 leſſer horns do declare.

23. *v.*
And towards the end of the Empire, when the ſins of thy people are filled up, another Tyrant ſhall rule, of an impudent face, and ſecret plotter of miſchefe.

24. *v.* The cauſe is not to be meaſured by the ſucceſſe, an uſurper may grow great, 7. 25.

The Iewes are called the mighty people: 1. Either for that by nature they were moſt undaunted, witneſſe *Iudas* and his brethren, and the Aſſideans zealous of the law: The ſame *Titus* (in the ſacking of Ieruſalem) acknowledged, but further then their own lawes, we need not to ſeeke for witneſſe, divers whereof were of uſe to bridle their exceſſive cruelty, as the law of divorce, of jealouſie-water, of Inhibition of bloud, and of her taking the dam with her young, of ſeething a kid in her mothers milke, their Cities of refuge, and limitation to forty ſtripes. 2. Or elſe, For that being the Lords people, they were a terrour to all their enemies, while they maintained their peace with him, the which the Hiſtory of the *Iudges* and *Kings* confirmes.

24. *v.*
Who by tyranny and uſurpation ſhall grow exceeding great, and by treacherous policies ſhall conquer many nations, yea, many of the holy and valiant brethren ſhall be deſtroyed by him.

D. The Lord will not ſpare a mighty nor holy people if they rebell, *Act.* 13. 40. 41.

25. *v. D.* It's a note of the worſt men to raiſe themſelves by craft and policy, as 11. 27.

D. When baſe perſons are exalted they grow intolerable proud, *Pro.* 30. 32.

D. Faire promiſes of proſperity are very dangerous baits, *Mar.* 4. 9. *Antiochus* is ſaid to ſtand up againſt

25. *v.*
Who by his wiles ſhall do much miſchiefe, cauſing many of thy people to fall away by promiſes of Peace and Preferment, but in the pride of his heart, exalting

gainſt the Prince of Princes by deſtroying the daily ſacrifices, and by ſetting up Idolatry in the Temple, as 11. 31.

D. Prophanation of Gods worſhip and ſetting up Idolatry are immediate diſhonours to God himſelfe, *Iſa.* 42. 8.

exalting himſelfe againſt the Lord of Lords, he ſhall be deſtroyed by Gods immediate ſtroke of vengeance.

Antiochus death is differently related, the Maccabees being unlike themſelves; that which hath moſt probability is recorded, 2 *Mac.* 9. 5. 28. that being ſtriken with a moſt loathſome diſeaſe died miſerably thereof: how ever that ſome ſtrange hand of God overtooke and ended him, our Text is plaine.

D. Such as ſtand up againſt God are like to periſh by ſtrange plagues, *Act.* 12. 23.

26. *v.* The Angell ſheweth onely the 2300. dayes to be taken properly for ſo many naturall dayes after the Iewes eſteeme of a day from *Gen.* 1. 5. True ſo taken in 7. 16. 19. The time for the end of theſe things was about 300. years after.

v. 26. *As for the viſion of the naturall dayes, know they are to be taken properly, wherefore conceale the viſion, it being for a long while yet to come.*

D. The Lord would have viſions concealed till toward the accompliſhment, as 12. 9.

27. *v.* The meditation of Gods judgements may make the heart faint, *Jer.* 4. 19.

v. 27. *I being aſtoniſhed at the viſion, fainted and was ſickiſh for certaine dayes, yet I bore*

D. Holy duties ſhould not take us off from diligence in callings, as 6. 4. 10. What

What buſineſſe of the Kings this might be is unknowne, though *Daniel* was out of grace with *Belſhazzer*, yet not out of office under him, wherein he continued untill the firſt yeare of *Cyrus*, as 1.21. yet however he was ſo neglected by the King, as is plaine from 5.13. yet he will not neglect his ſervice to the King in his place.

bore it out ſo, that I diſpatched the buſineſſe I had of the Kings, and my ſickneſſe was not obſerved by any.

D. The neglect of ſuperiours ſhould not occaſion neglect in faithfull ſervants, *Eph.6.6.*

This *Belſhazzer* was a lewd liver and a very unworthy man.

D. Unworthineſſe of kings doth not exempt Subjects obedience, *Rom.*13.1.

D. Holy men are willing to diſſemble their griefes before ſcorners, *Eſt.* 5.1.

Chap. 9.

Chapter 9. containes Israels Consolation upon the Returne.

- by
  - Daniels humiliation
    - occasion
      - Babels ruine, 1.
      - accomplishment of promise, whose
        - author.
        - pen-man.
        - matter, for
          - time seventy yeares.
          - release, 2.
    - preparation, by
      - outward affliction
      - inward contrition.
      - earnest supplication, 3.
        - privative, fasting.
        - positive
          - sackcloth.
          - ashes.
    - preface describing the Lord to be
      - great
      - dreadfull.
      - faithfull to
        - lovers.
        - obedient, 4.
    - performance, whose
      - confession, for
        - matter
          - began
            - acknowledging sins of
              - commission, for
                - nature
                  - sin.
                  - iniquity.
                - affection, wickedly.
                - degree, by departing from
                  - Laws.
                  - Ordinances, 5.
              - omission of word
                - familiar from Prophets.
                - sent of God.
                - directed to
                  - Kings.
                  - Nobles.
                  - Ancient.
                  - Commons, 6
            - judging
              - Lords righteousnesse.
                - cause, why.
                - parties
                  - Judah.
                  - Israel.
              - Jewes misery, for
                - mention of
                - measure, 7.
                - iteration, being
                  - extreame, in
                    - extent, on
                      - Kings.
                      - Nobles.
                      - Ancient.
                    - desert, 8.
                  - recoverable
                    - by the Lords mercies.
                    - though sins grievous, 9.
          - doubled lamenting
            - omission, by
              - contempt of
                - Gods word.
                - Prophets voice
                  - familiar.
                  - plaine, 10.
              - revolt for
                - degree
                  - all parties.
                  - done sinningly.
                - effect of curse recorded
                  - in full measure,
                  - for sureness, by oath.
                  - by Moses the Propher.
                - confirmed, for
                  - parties, who
                    - whole body.
                    - judges. [11.
                  - measure
                    - sore.
                    - incomparable, 12.
            - dispositon, impenitent
              - foule, for
                - defect in the
                  - helpe of Reformation, neglected.
                  - act, prayer.
                  - forme, turning.
                  - motive, credence of threat, 13.
              - punished, for
                - authour.
                - severity.
                - reason, Gods justice
                  - universall.
                  - in this particular, 14.
        - parts
          - petition, for
            - motive, their deliverance from Egypt, enlarged by the
              - power redeeming.
              - glory purchased.
            - forme by deprecation, whereof
              - promise, by a just God.
              - matter, wrath of Jerusal.
                - their unworthinesse of like, 15.
              - Reason her
                - relation to God.
                - derision of others, 16.
            - enforcement, for
              - Temple in consideration of
                - servants prayer.
                - owne ordinance.
                - Mediators sake, 17.
              - city from
                - pitifull desolation.
                - her relation to God.
                - their self-deniall, 18.
              - People, wherein
                - threefold request
                  - hearken.
                  - forgive.
                  - hastens.
                - motives, whereby
                  - his glory.
                  - their denomination, 19.
    - Gabriels vision, whereof
      - appearance, for
        - Time
          - Indefinite in the instant of prayer, whose
            - parts
              - confession.
              - petition.
              - supplication.
            - object
            - cause, the Temple, 20.
          - definite of the even sacrifice
        - person, his
          - mission, caused to flie.
          - arrivall, in respect of
            - place, of prayer.
            - manner, touched, 21.
        - end, to informe
          - professed, 22.
          - begun by his
            - relating of the
              - time of audience.
              - accesse for
                - intent.
                - motive.
            - exhorting to
              - understand.
              - consider, 23.
      - Information of a promise
        - briefed, for
          - time, seventy weekes.
          - objects of it, the
            - people.
            - city.
          - purpose, respecting their
            - sin to
              - destroy reigne.
              - stay imputation.
              - to worke reconcilement.
            - Messiah respecting his
              - righteousnesse.
              - prophecies.
              - inauguration, 24.
        - explained, by
          - distribution into
            - 7. weekes
            - 62. weekes
            - one weeke
              - beginning at Cyrus Proclamation.
              - ending with the Messiah his History.
          - exposition
            - seven weekes Jerusalems restore
              - to habitation in
                - wall.
                - street.
              - in troublous times, 25.
            - 62. weeks for sacrifice of Messiah
              - manner, violent.
              - intent, for others.
              - revenge whereof
                - exception of future Call.
                - degree for
                  - things
                    - City.
                    - Sanctuary.
                  - manner, furiously.
                  - time, in end of wars, 26.
            - one weeke for
              - call of Gentiles.
              - end of Ceremonies.
              - ruine of Jerusalem
                - instruments.
                - degree
                  - as first determined.
                  - to utter desolation, 27.

Place this betweene folio 240. and folio 241.

Chap. 9.

v. 1.

THis first yeare, is not meant of the first year of his Kingdome over the Medes, but of his Empire over Babylon, for which cause it is repeated againe in the second Verse, after the mention of his Coronation in Babylon: *Darius* for distinction sake, is firnamed, *The Mede*, there being others of that name afterwards Emperours of Persia.

v. 1.

In the first yeare of the Empire of Darius, the son of Ahasuerus the Mede, wherein he was crowned Emperour of Chaldea.

His father *Ahasuerus* had two sons, *Astyages*, and this *Darius*, whereof *Astyages* had one onely daughter, with whom being highly offended, by reason of a certaine dreame, he commanded her to be slaine, and in this displeasure adopted his brother *Darius* to the Kingdome after him; who also had one daughter, that he married to *Cyrus*, whereby he became heire to the Crowne of Media, besides Persia already in possession: These two Kings, *Darius* and *Cyrus*, subdued the Chaldeans, surprizing Babylon in the night, by a secret way they had hewed out under the river and walkes of the City, and slew *Belshazzar*, and by joynt authority possessed the Empire: *Darius* we see is Emperour, and *Cyrus* we read

in the ſame yeare, proclaiming liberty of Returne to the Jews, by an Imperiall authority: The which Proclamation muſt needs be the ſame yeare, ſith the ſeventy yeares were expired in the fall of Babylon; and alſo the Jews ſervitude was confined to the Babyloniſh State: *Nebuchadnezzar*, *Evil-merodach* his ſon, and *Belſhazzar* his ſons ſon: yea, we may not imagine, but that the Lord was very punctuall in obſervance of the time of ſeventy yeares account to a day; Egypts bondage was longer certaine hundred yeares, and yet they ſhall not ſtay one night beyond their compaſſe, the which truth of the Lord is ever permanent.

D. After much patience the Lord raiſes up deliverance to his Church, *Judg.* 2. 15, 16.

v. 2. *D.* The ſtudy of the Scriptures is a duty even to the moſt eminent gifted, *Pſal.* 119. 79.

D. The accompliſhment of the promiſe is to be expected in his ſeaſon, *Hab.* 3. 1.

v. 2.
Yea in the firſt year of his Empire, I Daniel underſtanding by the Prophecie of Jeremie, that the ſeventy yeares for deſolation of Jeruſalem, were now accompliſhed.

The end of the Captivity was knowne to be the period of Babels confuſion, but the beginning was a matter ambiguous, by reaſon of the three different voyages thither: from every of which, ſome or other of the learned do number theſe ſeventy yeares: For reſolution wherein, I take it the ſeventy yeares begin at the captivitie of *Jeconiah*: For that, Firſt, the Prophet *Jeremie*, in 29. 10. writeth to the comfort of theſe captives, promiſing in the meſſage of the Lord, that their captivity was to laſt but ſeventy yeares; which had beene cold comfort,

if

if either eight of them had beene already paſt, or had they beene to begin eleven yeares after. Secondly, The true Iſrael and obedient hearers, went into captivitie under *Jeconiah*, who hearkening to the counſell of the Lord, yeelded themſelves to *Nebuchadnezzar*; for which, the Lord promiſed to be a little Sanctuary to them in the land of their captivity. Theſe were the good figs, who were basketted up together, and to whom the promiſe is directed, *Jer.* 24. 1. 5. 6. Thirdly, The Prophet *Ezekiel* keepeth a Record of *Jeconiah* his captivity, and in faith of their Returne, numbers the yeares of their bondage for the comfort of their tedious affliction: which had beene uncertaine comfort, had the captivitie beene reckoned from any other time. This he doth, *Eze.* 12. and 8. 1. and 20. 1. and 37. 1. and 31. 1.

Now whereas ſeventy years were to be fulfilled in the deſolations of the Jewes; there is ſome divine argument, ſeeing ſeventy years is the ordinary terme of a mans life, *Pſa.* 90. 10. Not longer, for by that time the moſt of the brood of Rebells would be conſumed, againſt whom the Lords diſpleaſure was eſpecially incenſed; beſides, a longer time might have been perillous, to ſuch as had been borne in captivity, who being naturalized to Babylon, might have degenerated from the Religion of God: the which we ſee in many, who ſtayed ſtill notwithſtanding the liberty of return: Not any ſhorter time, that the Lord his juſtice might ſhine forth, who war ſo provoked, that he rejects his people for their Rebellions one whole age.

3. *v.* *D.* The ſerious meditation of the promiſe is an argument unto prayer, 2 *Sam.* 7. 27.

v. 3. *Whereupon I addreſſed my ſelfe to humble*

D. Prayer is a ſpeciall refuge of the godly in diſtreſſe, *Act.* 12.5.

D. In ſeeking extraordinary mercies, faſting muſt be joyned to prayer, 2 *Chro.* 20. 3.

Now in that theſe Ages ſo diſſolute, do deſpiſe holy things, and undervalew this duty, which as it once found too much eſteem in the by-paſt-times of blindenes; ſo now is deſpiſed by theſe licentious ages, wherefore it may ſeeme profitable to deſcribe the eſpeciall uſe thereof: Firſt, uſefull it is as being a degree of humiliation, the act of it being a vilifying of our ſelves before God, as worthleſſe the Lords mercies; The outward man being afflicted by abſtinence, as well as the inward by contrition, ſorrow and ſhame: Secondly, uſefull it is ſeeing hereby we juſtifie the Lords righteous judgements, that all iniquity might ſtop her mouth, and the Lord cleare when he is judged, the which faſting doth, being a ſeconding of the Lords affliction, as here 13.14. Thirdly, uſefull it is being a reall confeſſion of God his judgements and our unworthineſſe of any further patience or permiſſion of the Lord. The which reall judging of our ſelves, flowing from an holy hatred of ſinne and our ſelves for it, is of ſpeciall reſpect with the Lord, who prizes the leaſt degree of Confeſſion, *Pſa.* 32.5. Fourthly, uſefull it is as being a ſpeciall helpe to prayer, both to the duty of confeſſion: 1. As working a holy remorſe of heart, and wringing us for the former abuſe of Gods mercies, which now we lament with vexation of ſpirit; alſo, 2. As nouriſhing indignation againſt our ſelves for our former

humble me before the Lord with prayer and faſting, with ſackcloth and aſhes, afflicting my ſelfe as unworthy of the leaſt of Gods mercies.

former disordered lives, whereby a God so plenteous in goodnesse, so patient, so ready to forgive, is deeply provoked by us: 3. As furthering an holy denial of our right to the blessings of God we do now enjoy, by reason of our often forfeitures, by non-payment of the chiefe of Gods feare, and by reason of our new arrerages of new offences, and dayly debts we run into: so also is it a help to petition the very essence of prayer, and that especially: 1. By thwarting sensuallity, when the body is pampered, unfit, lazy, and dull, unapt to any service either of God or man, but being restrained and kept sparing, it proves more wakefull, industrious and painefull: 2. By nourishing spirituall poverty, he that afflicts himselfe for his own disability to pay sins ransome, or worke out his peace with God, by fasting he acts his nothingnesse (men and Angels spectators) before his God, so that the soule thus disabled, cannot but cry earnestly and long for the fruition of God his mercy in Christ: 3. By keeping the appetites hungry and in a craving disposition; the belly is a Master of Arts, and makes a man an Orator, and poverty pinches and stirres up ardent desires after the fruition of good things we stand in need of: 4. Usefull it is being a bond and tye to a well ordered conversation hereafter: 1. It being a disclaime and disavowing of our former courses, and an act of renewing our Covenant with God, every act of Religion binding us afresh to the Covenant we have made, *Deut. 26. 17.* The breach whereof, we thus lament: 2. It being a silent resolution of amendment, new ability of walking with God being desired, so that we cannot with any face returne to our former courses of sinne, being disgorged by the act

of humiliation for them. 3. It being a forcible argument in the mouth of renewed conſcience, Such & ſuch a time thou didſt judge and condemne thy ſelf, for ſuch thy offences, and madeſt thy ſelfe viler then the earth; and what, (may conſcience ſay) is that a matter of nothing now, which once thou deemedſt unworthy a roome on earth? 4. It being a ſpurre to all other holy duties, for can any that have humbled themſelves by extraordinary prayer and faſting, neglect ordinary, either in the family, or Cloſet? Can any that profeſſe ſo much tenderneſſe in lamenting the ſins in, or judgements on the Church (felt or feared) walke inordinately themſelves? Whereby to the publike ſore, we adde provocations afreſh againe.

4. *v.* D. The Lord our God is the true object of prayer, *Iſ.* 8.19.

D. A particular confeſſion of ſin is requiſite in prayer, *Jer.*14.7.

D. Our God is a great and dreadfull God, *Pſa.* 50.1.3.

D. Our God keepes Covenant and mercy with his people, *Ezekiel* 6.3.

D. The love of God is a grace to which the promiſe of mercy appertaines, *Eph.*6.24.

v. 4. *And thus I prayed and confeſſed before the Lord our God: O Lord, the great and dreadfull God, a God of unchangeable goodneſſe and truth to all that love him and obſerve his commandments to do them.*

D. Such as would taſt of Gods mercy muſt do his Commandments, *Heb.*5.9.

This truth being abuſed diverſly by Papiſts, Atheiſts and Libertines, let us explaine how our obedience is a condition of the Covenant: Firſt, a condition demeriting and purchaſing the bleſſings of the Covenant,

it

it cannot be: 1. Being done from the abilities we have from our God, meerly and ſolely: And, 2. At the beſt, ſhort of the rule by which we come to life: And, 3. Infinitely inferiour to the riches of our reward.

Secondly, a condition applicatory whereby we apply our ſelves to the Covenant on our part it is, and therefore neceſſary, ſeeing our God will firſt heal our natures, and then adopt us to ſonſhip and life.

Thirdly, a condition diſpoſing us to the Communion of God in and by the Covenant, it may be and is, ſith the ſeat of iniquity hath no fellowſhip with God; he is pleaſed to put new qualities in us, that by making us partakers of his holineſſe we might become capable of his mercies, which otherwiſe, we neither are nor can be.

Fourthly, This obedience is then, and therefore, acceptable with God, and intituled to mercy, when it is conformable to the rule of the covenant, (of grace I meane) knowing no other to man fallen; which is diverſly conſidered: Either, Firſt, in reſpect of what it exacts, to wit, perfect obedience; wherein, (that it might be like the Maker, and ſquare a meaſure of obedience to the ſtrongeſt Chriſtians) it admits of no imperfection, whether of parts, or degrees. Secondly, In reſpect of what it accepts, *viz.* a perfection of parts: there being truth of Gods Image, and a diſpoſition of ſingle-heartedneſſe, to obſerve the whole will of God, and that imperfection of degrees, and infirmities they are ſubject to, being covered in, and accepted for the abſolute perfection of the Lord our Righteouſneſſe.

To conclude, Such then as are in Chriſt, have through him the benefit of juſtice and mercy kiſſing each

each other, in a rule of acceptation of their persons, and workes done with an honest heart, and by a person living in Christ the true Vine: But such as are unregenenate, notwithstanding their outward insition, and Sementall union with Christ the head, do yet lie under the rule of exaction; being baptized, they are bound to the covenant; being out of Christ, they are denied the benefit of acceptation: so that as *Hagars* brood, they are required absolute and perfect obedience, equall to that of our Lord Christ, or else lie subject to all the curses recorded in the Lords Booke.

5. *v.* D. Such as intercede for others, must confesse others sins, *Isa.* 59.12.

D. Our Commissions of evill are to be confessed to God in prayer, 1 *Sam.*12.19.

D. The affection of doing wickedly doth aggravate the foulnesse of it, *Judg.* 15.

D. The rebellion of heart in the act of sinne is a hainous sinne and grievous matter, 1 *Sam.* 15.23.

v. 5. *Even we this whole people have acted many foul offences, and done very wickedly, yea, we have despised thee, by rejecting the precepts, and holy ordinances of God.*

D. Sin is a departing from the obedience of Gods law. 1 *John* 3.4.

D. To depart from Gods Ordinance is a note of a Rebellious heart, *Jer.* 44.16.

6. *v.* D. Sins of omission are in a speciall manner to be lamented in prayer, *Jer.*9.1.10.13.

D. The Lords servants in the ministry are to be reverenced for their

v. 6. *And though thou senteſt divers of thy holy prophets who have preached to our*

their meſſage, *Iſaiah* 52. 7.

D. Tis a grievous ſin to reject the word of ſuch as come in the name of God, *Jer.* 7.13:4.

D. Even the greateſt are blameworthy for the omiſſion of the Miniſtry, *Jer.* 5.5,6.

our Kings, our Nobles, our old men and Commons of the land, yet have we not hearkened to thy voice therein.

7. *v. D.* The Lord is to be juſtified in all his judgements, *Rom.* 3.4.

D. Confuſion is the juſt deſert of all far and near, *Jer.* 3.24.25.

The Prophet layes to heart not onely the deſolations of Jeruſalem and the two Tribes, but alſo a diſperſion of the 12. Tribes of Iſrael, who though they were rent from the ſociety of *Judah* in the ſchiſme of *Jeroboam*, yet remained members of the ſame particular Church, and are therefore ſummoned to the obſervance of the Paſſeover by *Hezekiah*, 2 *Chron.* 30.10.

7. *v.*
Wherefore O Lord we acknowledge thy righteouſneſſe in all thy judgments, confeſſing that this ſhame and deſolation we now ſuffer is the juſt deſert of our tranſgreſſion, for which cauſe thou haſt driven and diſperſed us into all Countries.

D. The affliction of others far and near is to be lamented of the godly, 2 *Chron.* 30.9.

D. The treſpaſſe of a people will ſurely bring confuſion, *Pro.* 14.34.

8. *v.* We may hear obſerve a true character of an holy heart, he doubles, and redoubles the confeſſion of ſin, ſuch is his loathing of it, ſuch the indignation

8. *v.*
Yea O Lord, nothing but ſhame and confuſion is the portion of us, our Kings, our

he hath conceived againſt it.

D. An heart truly ſenſible of ſin will redouble the confeſſion of ſinne, *Pſal.*51.4.

our Nobles, our ancient men, for that we have highly offended thy Majeſty.

D. A godly heart will lay to heart the ſins of the whole Nation, *Ez.*9.4.

D. The Lord is impartiall, ſparing no ſort of ſinners, *Rom.* 2.11.

9. *v.* D. A believing heart will ſo lament his ſinnes, that he deny not poſſibility of pardon, 1. *Samuel* 24. 12.

9. *v.*

Yet endleſſe mercies remaine with thee O Lord our God, for the forgiveneſſe of our ſinnes, though many and grievous.

D. To ſhew mercy and forgiveneſſe belonges to God peculiarly, *Iſ.* 43.23.

D. There is yet power of forgiveneſſe with God, even where our rebellions are moſt grievous, *Eſa* 63.15. 16.17.

So that we muſt rightly underſtand in what ſenſe that ſinne unto death is called iremiſſible.

1. Not in reſpect of the Father, who beſides his infinite goodnes hath magnified his mercy in the Church above all other his divine attributes, *Pſa.*138.2.

2. Nor in reſpect of the Lord our propitiation, whoſe blood being of infinite and matchleſſe worth, is ſoveraigne, and ſaving to all, for whom it is given, to whom applied.

3. But ſubjectively in regard of the ſinner, who in regard of former impieties and frequent convictions omitted, is given over to a hardned heart, an heart that cannot repent, which through cuſtome of ſin is paved and hard as the neather milſtone, *Jer.*13.23.

10. *v.* D.

10. *v.* D. Tis ſin rather then judgement, that cauſes the godly to complaine, 2 *Sam.* 24. 17.

D. The Miniſtery of the Prophets is the Lords voice, 2 *Peter* 1. 19.

D. Sins committed by ſuch as are in covenant with God are moſt grievous, *Hoſea* 3. 1.

D. Obedience to Gods lawes ſhould be the conſtant walke of the godly, *Joſu.* 24. 15.

10. *v.*
And to which our Commiſſions, we have added the omiſſion of thy laws, the obſervance whereof thou O Lord didſt command us by the preaching of the holy Prophets.

D. Tis the office of the Miniſters to ſet the law familiarily before the people, *Deut.* 10. 26.

11. *v.* D. A particular Church may depart dangerouſly from God and Religion, *Jer.* 8. 5.

D. In caſe of generall revolt the Lord will not ſpare his people, *Iſ.* 1. 5. 6.

D. The Lords judgements come violently on a wicked people, *Pſal.* 11. 6.

D. The Lord confirmes the ſeverity of his curſe by oath, *Num.* 14. 21. 22. 23.

D. Gods curſe is an inſeparable companion of a ſinfull life, *Geneſis* 4. 7.

11. *v.*
In which tranſgreſſion the whole body of Iſrael are guilty, by neglecting the obedience of thy laws, for which our rebellion that heavy curſe which thou ſwareſt to bring upon us, as it is recorded by thy ſervant Moſes, is fallen on us to the uttermoſt.

v. 12. D. The Lord will make good the word of his ſervants to the full, *Mat.* 5. 18.

v. 12.
Wherein the Lord hath made good upon

The hand of God upon the Judges is ſpecially mentioned, and memorable:

1. For they were Gods on earth, deputed to their Office, that they ſhould put offenders to ſhame, the Law being not made for the righteous, nor Magiſtrate a terrour to the good. 2. Againe, their zeale in judging the impudencie of their times, might have beene a Superſedeas and ſtay of the captivitie, *Jer.* 5. 1. ſin being ſo odious to the Lords holy Nature, that it ſhal be judged by us, or on us. 3. Laſtly, the omiſſion of Juſtice occaſioneth the incorrigibility of manners; mans ſin not being affronted by Laws, grows inordinate, affording neither Gods Religion, nor Saints a roome on earth, and is therefore a preſage of ſudden downfall, *Judges* 18. 7.

on us and our Judges (that ſhould have executed judgment) the truth of his word in this ſore affliction, for no nation under the cope of heaven, have ſuffered ſuch plagues, as we thy people Iſrael.

D. Such as neglect the execution of Judgement, are ſure to be judged themſelves, 1 *Kings* 20. 42.

D. The judgements of Revolters are the greateſt of all others, *Mat.* 24. 21.

v. 13. D. A godly heart will obſerve and acknowledge the accompliſhment of Gods threatenings, 1 *Kings* 22. 13.

D. All the evill threatened will ſurely light on the head of the wicked, *Amos* 9. 1, 2, 3.

D. Unprofitableneſſe under the rod is a thing much to be lamented, *Ier.* 2. 30.

v. 13. *All which evils according to the Prophecie of thy ſervant Moſes, having befallen us: yet have we not humbled our ſelves before the Lord in prayer, nor have*

D. In

D. In time of Gods displeasure, the Lord would yet have us to seek his face by prayer, *Psal.* 50 15.

D. Afflictions do summon us to repentance, *Jer.* 8. 5, 6.

Hitherto the Israelites wanted the understanding of Gods Truth, not beleeving the threats of the Prophets, but sewed pillows under each others arme-holes, the which was the reason of their obstinacie, the cause of their impenitent lives.

D. The credit of Gods truth is a speciall helpe to repentance, *Ier.* 13. 15, 16.

v. 14. D. The Lord being provoked doth watch the execution of judgement, *Isa.* 31. 2.

D. The Lord is righteous in all his works, 4. 37.

Tis usuall to the Prophets to attribute a voice to afflictions, *Ier.* 31. 19. *Mich.* 6. 9. for that the Lord speaketh to the conscience of a sinner, and by the rod sealeth instruction to their hearts, that they no longer deale perversly: and also for that afflictions are teachers of the inward sense, yet passively onely, by affording matter of meditation, not onely of the Lords displeasure, whereof the present affliction seemeth an effect, but also of mans owne guiltinesse and wretched state for the present, unlesse they change their property, *Pro.* 29. 15.

D. The Lord will not brooke the contempt of his voice, speaking by afflictions, *Isa.* 9. 13, 14.

have we given credit to the truth of thy threats, that we might turne from the evill of our wayes.

v. 14.

Therefore hath the Lord in great severity powred the curse upon us, wherein the Lord is most righteous, for that we neglected the instruction of his rod.

v. 15. D. Experience of former mercies is an argument of future, 2 *Chron.*20.10.7.12.

D. Deliverance of the Church is onely of the Lord, *Deut.*4.20.

D. The Lords mighty workes do purchase him a glorious name among all sorts of men, *Exod.* 15. 6, 7, 11.

D. The memory of the Lords works should ever be fresh in the Church, *Ex.*12.24.

D. Such as desire mercies, must first deny their worthines of them, 2 *Sam.*5.18.

D. The continuance of sin disables a people of obtaining their former deliverances, *Ezra* 9. 13, 14, 15.

v. 15.
And now, O Lord, our God, who hast by a strong hand redeemed thy people from the Egyptian bondage, and hast thereby purchased to thy selfe a glorious name to this very day. We are unworthy thou shouldest againe deliver, we have done very wickedly.

16. *v.* The Lords Justice is used as an argument inforcing the former petition both in respect of the truth of God, who had promised them deliverance after seventy years captivity; and also in respect of the Lord the Messiah, whose blood was herein effectuall for their deliverance out of this Babylonish pit, wherein being no water, Israel perished not.

D. It is a righteous thing with the Lord to relieve the afflicted Church, 2 *Thes.* 1.6.

v. 16.
Yet, O Lord, according to thy righteous promises, let thy great displeasure cease towards thy people, and Ierusalem, the place of thy holy Oracle: for, alas, through the iniquity of our forefathers, both city and people are become a derision to all

Jeru-

Jeruſalem is called a holy mountain, 1. For that it was dedicated to the Lord; there *Abraham* offered his onely ſon *Iſaac*; there *David* offered in the threſhing floore of Auraunah the Jebuſite, and there *Solomon* built the Temple: 2. Alſo for that the Lord had promiſed to dwell there, there being the foot-ſtoole of his glory, there the place of his holy Oracle, and mercie-ſeate, and that being the Type of the body of our Lord wherein the Spirit offered an acceptable ſacrifice to the Father.

all their enemies round about them.

D. Where the Lord is truly worſhipped, there is the habitation of his grace, *Reve.* 4. 1.

D. The Lord tenders the reproach of his people before their enemies, *Pſal.* 79. 4.

17. v. Supplication differs onely from prayers in a further degree of enforcing our petitions, either by redoubling our ſuits, or preſſing the Lord with arguments of his own equity, whereof we have example, *Gen.* 32. 11. *Eſ.* 63. 16.

v. 17. *May it pleaſe thee therefore to returne a gracious anſwer to the prayer and earneſt ſuit of me thy ſervant and for the Interceſſion of the Lord, behold with a gracious countenance the deſolations of thy holy Temple.*

D. Such as would ſpeed in prayer muſt preſſe the Lord with his own equity, *Gen.* 18. 25.

D. In publike calamities the reſtore of publique worſhip is eſpecially to be deſired, *Joel.* 2. 14.

D. The Lord Jeſus was Mediator for his Church in the old Teſtament, *Heb.* 9. 15.

1. In the Fathers eternall purpoſe he was a Mediator before all time, *Rev.* 13. 8.

2. In

2. In the vertue of his blood-shed, he stood up a Mediator, to our parents in the first time.

3. In the signification of the Ceremonies, he was a Mediator in the Patriarchs, and legall times, *Romanes* 3.25.

4. In the act of his sacrifice he was a Mediator onely in the fulnesse of time, *Gal.* 5.4.

5. In the vertue of his intercession he is a Mediator after all time.

D. The Lords intercession extends even to temporall deliverance, *Zac.* 1.12.

D. Acceptable prayers are to be directed to the Father in and through the Lord.

18. *v.* The senses and members of mans body, are ascribed to God in the word, as eares, eyes, hands, by way of assimilation to set forth (not his nature, but) government, not what he is in himselfe, but what for us.

D. The Lord is very ready to redresse the afflictions of his Church, *Jer.* 31.20.

D. Tis a speciall and precious thing to have the name of God named upon any, *Act.* 11.26.

v. 18.

O my God, incline graciously to my prayer, and behold the desolations of our city, whereupon also thy own name is named, and that not for any worthinesse that is in us, but for thy abundant grace.

D. Our own righteousnesse is barren in all our dealings with God, *Rom.* 3.27.

D. The Lords mercy is our onely motive of audience in prayer, *Rom.* 8.26.

19. *v.* Godly zeale will utter strong cries in prayer, *Rom.* 8.26.

v. 19.

O Lord, vouchsafe

D. Con-

us

D. Conſtancy in prayer is a note of a godly heart, *Job* 27.9.

D. Holy deſires are longing, and impatient of delayes, *Pſa.* 119.20.

D. The Lords own will, is his onely motive of ſhewing mercy, *Mat.* 11.26.

us audience, O Lord forgive our iniquity, O Lord haſten and deferre not our deliverance, for thy owne glories ſake, and the city of thy holineſſe.

The which Sacred Truth being ſubject to abuſe needeth ſome explanation: Firſt, the Lord acting eſſentially, his action is abſolute, free and independant, like his eſſence; ſuch Agents as work by cauſes their works, are weake and imperfect like themſelves, but the Lord working eſſentially, hath no more cauſes of action, then of eſſence, for then it would follow there were another firſt, upon whom thoſe cauſes ſhould depend, and ſo there ſhould be either two firſts, or that the Lord were not that firſt, the which are moſt abſurd to reaſon, and in Divinity no leſſe then blaſphemies.

Secondly, a diſpoſition of good workes cannot be foreſeene before the act of Gods will whereof they are the effects; the conſideration of the Act of faith or love muſt needs ariſe from the conſideration of that Act of Gods will which primarily differences man from man, whereby they are ſet apart unto faith and love; faith can have conſideration before election unto faith; now concerning the Fathers previſion, I ſuppoſe we cannot better conceive of it, then by the Spirits previſion, who working from the Father and the Son, and going on with the action of our ſalvation, muſt needs take into conſideration the Fathers Election and Sons redemption, and how many (in reſpect thereof) are to beleeve

in time, to whom accordingly his office is to diſpence of quickening grace, here we ſee the order of foreſight, it begins from election, and paſſes by redemption and ſo unto faith and good workes; and if this be true of the Spirit, ſhall we imagine otherwiſe of the Father? as if his foreſight ſhould go before his will, which gives them not onely diſpoſition, but alſo all true conſideration.

Thirdly, this diſpoſition of workes to be foreſeene is now, therefore cannot be foreſeene: The Apoſtle to take off the edge of boaſting demands, Who made thee to differ? Now ſuppoſe he might truly have been anſwered, My own free wil; his demand had built, and not deſtroyed vaine boaſting: But to anſwer (as the truth is) Gods grace hath made me to differ, doth ſtrip man of all worth, and workes him to an high eſteeme of the ſalvation of God, 1 *Cor.* 4.6.7.

Fourthly, this diſpoſition of good workes is a conſequent and fruit of election, the Lords firſt worke being operative brought forth creation of the Elect after that Image of holineſſe they were elected to, the which by mans revolt being utterly defaced, the election of God being neceſſary, brought forth a renovation of that Image, by a new ſupply of heavenly grace: ſo then the Lords Election diſpoſeth us to faith, and our faith cannot diſpoſe him to elect, the which is the language of the Scripture every where, 2 *Theſ.* 2.13. *Acts* 13.48.

D. The Lord will not alway forget the people that are called by his name, *Rom.* 11.29.

20. *v.* *D.* The Lord is ready to anſwer the prayers of his ſervants in the very inſtant of their

v. 20. *And as I was thus buſied in confeſſion of*

their praying, *Acts* 4. 31.

D. Where true confeſſion and earneſt petition go together, the Lord is well pleaſed, *Num.* 14. 13. to the 20.

Obſervable it is that the Angell ſurprizes *Daniel* in that inſtant, while his petition for himſelfe, for his people, for the City, yet hath the anſwer directed in the inſtant onely of the Temples ſuit, not that the other ſuits were unlawfull, nor unprofitable, but that the Lord takes eſpecially to heart, that his glory is ſo neer to us, his worſhip precious.

of my own ſin, and the ſinne of Iſrael my Countrey men, and petitioning the Lord my God for the reſtore of the Temple, the place of Gods Oracle.

D. Such as minde the Lords glory and the advancement of his Religion above their own welfare, their prayers are very gracious with the Lord, 2 *Joel*, 14. 19.

21. *v. D.* How ſeaſonably the Lord anſwers us in prayer, is eſpecially to be obſerved, *Iſ.* 49. 8.

v. 21.

Yea in the very inſtant of my earneſt ſuits the Angell Gabriel, whom I had ſeene in the former viſion, being haſtened by the Lords charge, appeared in mans likeneſſe, and touched me about the time that the evening Sacrifice uſed to be offered.

D. The Lord will ſpare of his heavenly traine rather then the Saints ſhall languiſh and want comfort in prayer, *Luk.* 1. 19.

D. The Lord is pleaſed to inſtruct us in the moſt familiar manner, *Hoſ.* 12. 10.

D. Tis the Lords pleaſure, that the truly humbled ſhould have comfort ſpeedily diſpatched, *Act.* 4. 31.

D. The holy Angells diſpatch the will of God with all expedition, *Pſal.* 103. 20.

D. The time of the evening oblation amongſt the Jews was at the ninth hour of the day, *Act.* 3. 1. Which agrees with our three of the Clocke in the afternoone; for the Iews beginning to number from Sun riſing in the Equinoctiall, their ninth is the ſame with our third, at which time the Prophet hath this viſion.

Firſt, the Lord is willing to expreſſe the zeale of his ſervants, and to make proofe of his own graces; yea the voice of his Spirit crying with ſtrong groanes in his ſervants, is delightfull with the Lord. Secondly, to crown *Daniels* induſtry, ſuch is the pleaſure of our ever good God, that in beſtowing ſalvation and all other comforts, he will crowne his graces and reward our godly indeavours therein: In reſpect whereof we are ſaid to worke out our ſalvation, *Phi.* 2. 12. Which yet in regard of any thing we can do, is the Lords ſole worke, as in *Eph.* 2. 13. Wherein the wiſdome of the Lord is ſeene, hereby nouriſhing the ſpirit of prayer, and other graces, & working in us a deeper reliſh of the good things, prayed for, or beſtowed on us. Thirdly, to grace his own ordinance of prayer, and publike worſhip, that all might reverence even his Sanctuary, and call his holy day a delight, and beware of ſeparation from the beauty of holineſſe, the publike aſſemblies of the Saints: for which cauſe, elſewhere alſo the Lord hath anſwered at the ſame time, 1 *Kin.* 18. 36. 2 *Kin.* 3. 20. Fourthly, whereas in the Law, there was one time of the morning oblation, and another of the evening, it pleaſed our Lord (that he might appear the Lamb of God) to yeeld himſelfe to be crucified at the third hour, the time of the morning oblation, *Mar.* 15. 25. And to yeeld up the Ghoſt ſix hours after, at the ninth hour.

the

the time of the evening oblation, *Mat.* 26.46.50. Now the efficacy of our Lord consisting in his death rather then his crucifying: the father chooseth that time wherein his sufferings became effectuall to answer prayers, whereto he is induced by the true evening sacrifice the Lord. O the holy order and sweet consent of the Lord his workes!

v. 22. D. In extraordinary causes, the Lord useth Angels to instruct the Church, *Gal.* 3.19.

D. The holy Angels do not grudge the paines of the Church-service, 10.12,13.

The Angel doubling the phrase of understanding, skill in understanding, doth warne him of the excellencie of his vision, so deepe and comfortable.

D. Skill in understanding the things of God, is of the Lord, as in 2.28.

v. 23. In the beginning of his supplication, he hath a message directed, then is he answered when, by supplication he doth enforce and double his petition, urging the Lord from grounds of his owne equity, the which by how much it excelled in zeal & strength of holy affections, by so much the more acceptable it was with the Lord.

D. The Lord heares the very beginning of the Saints prayers, as 10.12.

D. The earnest and strong cries

v. 22.
Who informed me familiarly, saying, O Daniel, I am sent of the Lord, to instruct thee in a deep mystery.

v. 23.
I was commanded of the Lord to instruct thee herein: In the beginning of thy prayer, and accordingly am I ready to do it, for surely thou art highly in favour with the Lord, observe therfore and weigh this vision.

of the godly are acceptable with the Lord, *Iames* 5.17.

Daniel is called a man desired, or beloved much, it being usuall with the Jews to call such things desired, as were had in great esteeme amongst them, *Gen.*27.15. Goodly, or desirable garments; also in 10.3. desirable bread, for pleasant, for precious: And contrariwise, such things as were lothed and despised, they called, Not desired, *Zeph.*2.1. so that *Daniel* was desired, or highly favoured of the Lord: This same honour is given to the holy Virgin-mother of our Lord, *Luk.*1.28.

D. Such as are greatly beloved shall know the Lords secrets rather then others, *Gen.*18.17,19.

D. The more highly any are honoured of the Lord, the more diligence is required of them, *Amos* 7.14, 15.

D. Meditation is a speciall help to understand holy visions, 8.15.

v. 24. *Daniel* seeks to God only for the repaire of the Jewish State, yet the Lord answers him much more largely, adding unto the mercy of Jerusalems repaire, the promise of abundant grace, by the comming of the Messiah; concluding with the description of the state of the Jewes in those times: Thus their seventy years suffering in the captivity, is returned with a mercy of seventy sevens yeares, for so long their City stood, from the Returne to the Destruction by the Romanes; besides the mercy of mercies, the grace of the *Messiah.*

v. 24.

Know then that 490. yeares are determined by the Lord for the comfort of the people, and repaire of the City, also for destroying the Reigne of wickednesse, for staying the imputation of sin, for working reconciliation of sinfull man to God, also for the stablishing to beleevers unchangeable

D. The

D. The Lord is able, and doth heare prayers above our desires, *Eph.*3.20.

A Prophetical day is taken for a yeare, according to the phrase of the Spirit, *Levit.*25.8.

righteousnesse, for fulfilling the visions of the Prophets, and for the consecration of the holy Mediatour.

The which compose 490. years, each day of the seventy weekes being taken for a year. The holy Angel follows the number of seventy sevens, rather then foure hundred ninety yeares directly:

1. That so he might provoke godly mindes unto diligence in the study of the word; where the kernell is sweetest, the shell is the harder, and the sweet of the word is gained by paines in holy duties, and not otherwise.

2. Also, to conceale from profane mindes these holy mysteries, none being able to understand these things, but such, as, through the exercise in the word, had their mindes informed in the Jubilees and Prophetical dayes; such beastly-bellies as despise holy things, were unworthy these Oracles of the Lord.

3. Lastly, to reward the Jews, who in lieu of their seventy yeares exile, had a promise of seventy sevens of yeares for their Repossession of Judea.

D. The Lord rewards his servants seventy fold their sufferings, *Mar.*10.29.30.

D. Things determined by the Lord are distinctly pared out, as 10.1.

The blessings here promised, are either Temporall, respecting the city and people, or else Spirituall, in number six.

1. The destruction of the reigne of sin, which by the

the acceſſe of the Mediatour was finiſhed, many more being daily converted, and Satans Oracles diſſolved.

2. The ſealing up of ſin that it may not be imputed, a Metaphor from the Jews manner of writing in Rolls, the which being wrapped up, and ſealed on the back-ſide, all the writing was covered: Even ſo the Lord hath taken away the hand-writing that was againſt us, faſtening it to his Croſſe.

3. The worke of reconciliation of ſinfull man to God; Divine juſtice being ſatisfied, man might have peace with God.

4. The eſtabliſhing for the Saints, an unchangeable rule of juſtification by the Lord our Righteouſneſſe.

5. The fulfilling the Propheſies concerning the life and death of our Lord.

6. And laſtly, the inaugurizing the Mediatour, an heavenly Oracle pronouncing him to be the Son, or Mediatour, and requiring all to heare him.

D. The coming of our Lord did ſhorten the power of ſinne, *Joh.* 12.30.32.

D. The Lord Jeſus hath ſealed the Fathers debt-booke that our ſins be not imputed, 2 *Col.* 14.

D. The Lord Chriſt hath wrought reconcilement of man to God, 2 *Cor.* 5.19.

D. The Lord Ieſus hath eſtabliſhed an unchangeable righteouſneſſe for our juſtification, *Jer.* 23.6.

D. The Lord Ieſus hath accompliſhed the propheſies of the Meſſiah, *Joh* 19.30.

D. The Lord Ieſus was ſolemnly conſecrate into the office of the Mediator, *Mat.* 3.17.

25. *v.* There were diverſe returnes, but that under *Cyrus* in his firſt

v. 25. *Underſtand therefore*

first yeare was moſt memorable & famous, unto which theſe 7. weeks are to be referred, otherwiſe *Daniels* faith had beene uncertain and ungrounded, the promiſe of the returne being ſo ambiguous: elſe alſo *Daniels* prayer had not beene anſwered, ſith it concerned the return now at hand.

D, The Jews computated their times from ſome ſpeciall deliverance, 1 *Kin.* 6. 1.

The former ſums of 490. yeares is here diſtributed into 107. weeks or 49. years, into 62. weeks or 434. years, into one week or ſeven years. The events of the 49. years are handled in 25. The events of the 434. are mentioned in 26. and the events of the ſeven years in the 27. The ſeven weeks reſtore and re-edifie Jeruſalem: The 62. weeks bring in the Meſſiah, and ſtretch toward the end of his private life; and the laſt weeke finiſhes the ſacrifice of the Lord, and begins both the calling of the Gentiles and the rejection of the Jewes.

fore that concerning this determinate time, beginning at the edict of the returne from the captivity and laſting untill the Meſſiah the Lord of his Church; The time is diſtinguiſhed into forty nine yeares, and into foure hundred thirty foure yeares, within the former, the ſtreet of Jeruſalem ſhall be built, and the wall with trench, though the times prove troubleſome.

Ob. But here ſome may object, the third member of this diſtribution is omitted by the Angell.

Anſ. Tis true, for that it might eaſily be ſupplied out of the 27. and alſo obſerve the uttermoſt terme of this 25. is the bringing in of the Meſſiah, who was brought into the fleſh before the laſt ſeven years of this 490. were to begin, ſo that it was outed here.

D. The Lord will repaire the ruines of his Church in his due time, *Hab.* 2. 3.

Concerning this fourty nine years, there is much uncertainty in Hiſtory, and little conſent, but ſith we have the Spirits plot, it will be eaſier to reduce all times to their true accompt: Theſe fourty nine years are the terme from the firſt of *Cyrus* to the ſixth of *Darius Longhand*, ſecond ſon to *Darius Hyſtaſpis* by *Heſter*, in whoſe ſixt yeare the Temple was built, the which being begun in the third of *Cyrus* as 10. 13. was fourty ſix yeares in building according to the Jewes accompt: The which time ſome do reckon thus, *Cyrus* and *Cambyſes*, 9. *Darius Hyſtaſpis*, 14. *Xerxes* 20. and *Darius* or as others, *Artaxerxes Longim.* 6. The which computation I take truly and onely agreeable to this Propheſie, the Meſſiah here Propheſied is our Lord, the mediator, and no other Temporall Saviour; for that, 1. Theſe ſix intents here mentioned in the 24. are impoſſible to any meere man: 2. Beſides the word Meſſiah is onely applied to our Lord in this whole booke of *Daniel* from whoſe uſuall acceptation (no ill conſequence following therein) we may not depart: 3. And Laſtly, the title of honour, Prince, is added for diſtinction from other Saviours, as alſo for diſtinction from other inferiour Angells, in 10. 21. and ſo added for diſtinction from other Lords, in 8. 25.

D. The Lord will make good his promiſe to the Church be the times never ſo troubleſome, *Nehemiah* 6. 15. 16.

D. Such as ſet themſelves to advance Gods cauſe, muſt looke for troublous times, *Mat.* 4. 1.

26. *v.* During this 434. years many memorable things befell the Iews, as is evident by the 8. and 11. *Chap.* The which being impertinent to our preſent ſcope are here omitted.

D. The death of our Lord was long before appointed by the Father, *Act.*3.18.

D. The Lord died not for himſelf, but for his people, *Iſa.*53.4.5.

D. The crucifying of our Lord occaſioned the ruine of the City and Temple of Ieruſalem, 1 *Theſ.*2.15.16.

v. 26.
And after the 434. *years ſhall the Meſſiah be crucified for the redemption of others, and notwithſtanding they were to become the people of the Lord, yet ſhall he deſtroy the City, and Temple of Jeruſalem, which after tedious warres ſhall be brought to utter deſolation.*

In the rejection of the Iews the Lord did not utterly divorce his people, whoſe root being holy the whole body was beloved for the fathers ſake; yet ſuch is the indignation of the Lord againſt ſinne, eſpecially in his beloved, that notwithſtanding thouſands of them in the Apoſtles times were converted to the faith, and the whole body (in the purpoſe of God) to be called to the faith, yet (ſuch is the ſeverity of the Lord) they for rejecting the Lord of life are given up to ſpoile and deſolation, exceeding grievous, and laſting.

D. The Lord did not utterly caſt off the Iews in the deſtruction of Ieruſalem, *Rom.* 11.12.

D. Moſt bloody wars were foretold before the deſtruction of Ieruſalem, *Mat.*24.15.16.

D. Where the Lord marches againſt a people, there followes utter deſolation, *Joel.*2.10.

27. *v.* Within the seven last yeares the Messiah shall bring in multitudes to embrace the Gospel, disanulling the Iewish cerimonies, which they maintaining with much obstinacy occasioned the calling of the Gentiles and their own rejection and desolation, both which began in the end of the weeke.

D. The Lord will have a people to professe his holines, when some are rejected others are called, *Rom.* 11. 12. 17.

D. The Lord in the three years and halfe of his ministry hath disanulled the Iewish Ceremonies, *Mat.* 27. 50. 51.

The wing of abomination is by our Lord interpreted to be the Romanes, as may appear by the conference of *Mat.* 24. 15. 16. with *Luk.* 20. 20. 21. Abomination (for most abominable) they were called for their abominable Idolatries; who out of policy accustomed the Idolatries of all nations, the which toleration of plurality of worships, was odious in the eyes of the Gentiles, as *Jer.* 2. 10. 11. But to the Lord abominable.

D. The more grosse any are in their Idolatries, the more odious to the Lord, *Eze.* 8. 6.

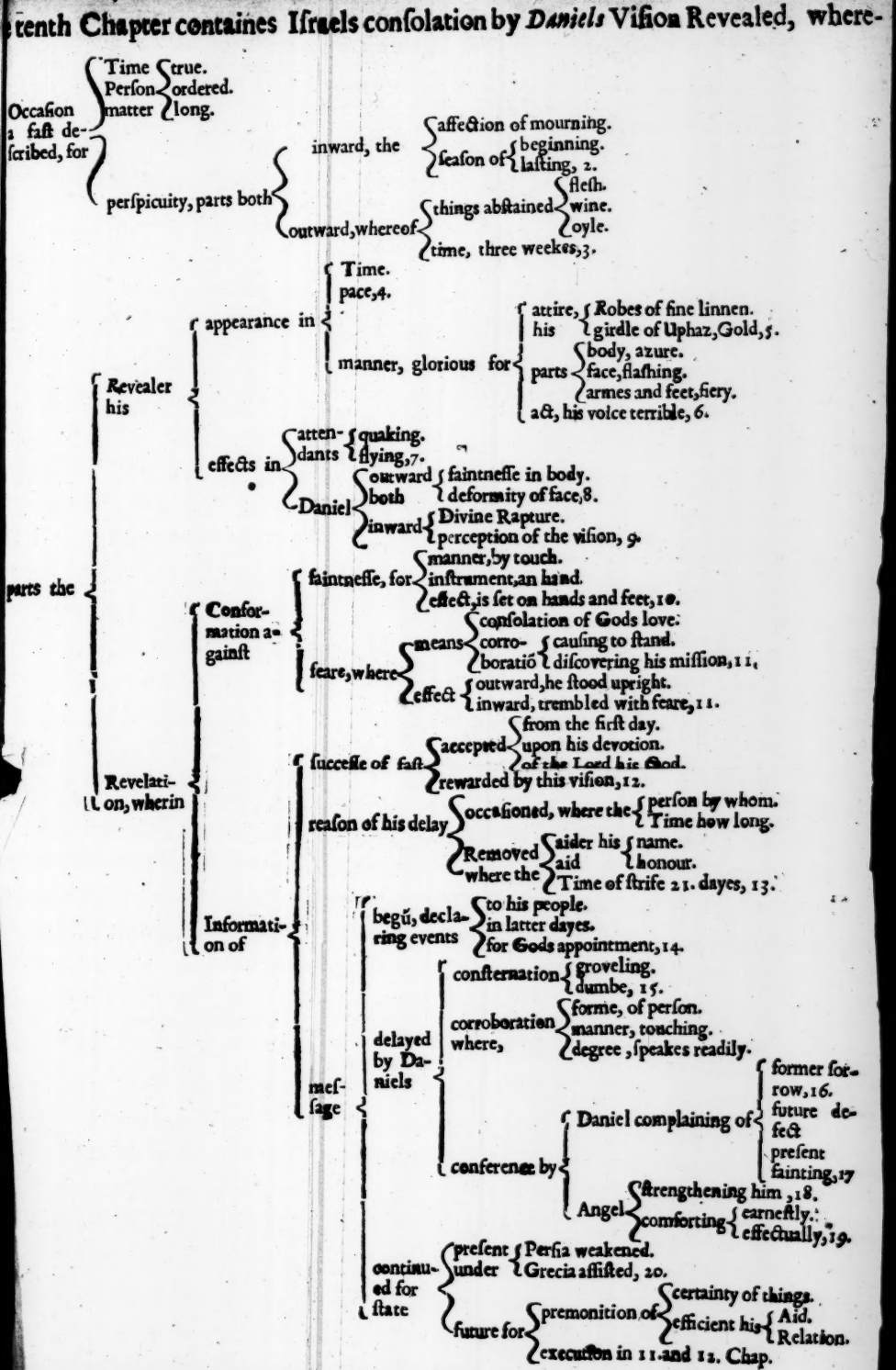
D. The Lords determined vengeance shall be executed to the full, *Zeph.* 2. 2.

D. The Lord will make desolate his owne Church in case of Rebellion, *Jer.* 7. 12. 14.

v. 27. *And in the last seven years shall he establish the new Covenant with multitudes, yea in three years and a half he shall disanull the Jewish sacrifices and oblations, and thereupon by a wing of abominable souldiers shall be ruinate people and City with an irrecoverable destruction to their whole state.*

Chap.

tenth Chapter containes Israels consolation by *Daniels* Vision Revealed, where-



Place this between folio 268. and folio 269.

Chap. 10.

v. 1.

This vision begun in this, and continued to the end of the twelfth Chapter, sets forth the state of the Jews (*Daniels* people) from the present period to the times of their repaire: wherein (as necessity of History requires) their Lords and Oppressours (the three last Monsters mentioned in the seventh Chapter) are explained according to their order of succession, and degree of tyranny over the Iews, and not otherwise.

So, that we may not expect any particular narration of their Acts or Reignes, saving so far onely, as they respected the Iews. This third yeare was famous:

v. 1.

Lastly, in the third yeare of the Empire of Cyrus Emperour of Persia there was revealed unto Daniel, called yet Beltesshazzar, another secret, the which as it was plaine without earthly Type, so the Time for the marshalling of the Events was long, yet Daniel understood both the matter revealed, & the manner of the vision.

1. For the foundation of the Temple.

2. For the stoppage of the same work by the Counsellours of *Cyrus* Court, who being bribed by the Adversaries of the Iews, prevailed with *Cambyses* (Viceroy to his father *Cyrus* now busied in the wars) that the work was hindered, *Ezra* 4. 1. to 5.

3. Famous for the miscarriage of *Cyrus* warres, through the Angels fighting with the Persian State, as in vers. 20.

4. Famous for *Daniels* both vision and humiliation before.

D. The time of the holy visions being observed, the seasonable comforts of the Lord do sweetly shine forth, as in 9. 1.

D. The knowledge that the Penman is sent of God, confirmes the faith of the vision, *Rev.* 1. 9.

This vision is said to be true, for that it was so in the Letter, the sense being not shadowed under earthly types here, as in the 7. and 8. *Chap.* The like acceptation of the word *true* for proper is observed in 8. 26. and 7. 19.

D. The most excellency of truth is seen in propriety of speech, 2 *Cor.* 3. 18.

The time of the events is said to be ranked or marshalled Army-like, the which it cannot be in respect of Production, sith these things are meerly future, and no way come under providence as yet, but it must needs be meant of the Lords intention and purpose, according to whose beautiful order things are marshalled in time, so that the Lords decrees are not any rude Propositions or rough draughtes to be polished and formed by the actuall events in time: This is the learning of the Prophet instructed by the Angel, and directed by the unerring Spirit of truth.

D. The Lords purposes are ranked into a most excellent order, as 11. 27.

The time is said to be great and long in respect of the two former visions of the 8. and 9. *Chap.* One whereof

whereof ended with *Antiochus* death not four hundred yeares to come, the other expired with the destruction of Ierusalem about five hundred years then to come, but the present vision is to endure above two thousand yeares, untill the time of the Iews rising from the dust of their dispersion.

D. The Lord instructs his Church of her dangerous trialls long before, *Gen.*15.13.14.

D. It skils not so much what visions we heare, as what we understand, *Mat.*13.19.

v. 2. The Lords Church was afflicted, and the building of the Temple hindered notwithstanding *Daniels* best indeavours, the Emperour *Darius* now dead, and the Emperour *Cyrus* absent, and *Cambyses* flourishing in his greene and heady youth, despised *Daniels* intercession and crushed the cause he had in hand.

v. 2. *But immediately before these things, I Daniel did greatly lament in prayer the distresse of the people of the Iews, for three full weeks together.*

The which troubles were so grievous to the holy Prophet that he devotes himself to prayer and fasting, to see if he could cheive better in the Court of heaven, wherein he continues for three weekes space, and longer might, had not the Angell taken him off by an answer of peace, in the 12. *ver.*

D. Holy mourners are in the way of further consolation, *Zach.*13.1.

D. The hinderance of Gods publike worship doth cause the godly much sorrow, *Zeph.*2.18.

v. 3. *Daniel* at the first, forbore these delights for fear of being ensnared,

v. 3. *For which space, I abso-*

ſnared, but afterward being a houſe keeper himſelfe, where he might avoid uncleane meats, and Idolatrous bleſſings, he uſes his liberty in the good creatures of God; otherwiſe his abſtinence from them here had been no new thing, and unworthy obſervance.

abſtained from the delights of bread & fleſh meats, nor taſted I any wines, nor anointed my fleſh with oyles at all.

D. Iſraels diſtreſſe will cauſe a godly heart to abſtaine from lawfull delights, *Pſal.* 137. 2, 4.

The Papiſts would hence conclude the lawfulneſſe of their faſts, the which being bred of ſuperſtition, are embraced by mindes deſtitute of the truth; and ſure in this ground they are much beſide the Quiſhion: For, firſt, *Daniel* did this, free from any opinion of the impurity of meates in their own nature, as appeares by his uſe of them untill now after his former abſtinence in *Chap.* 1. 2. *Daniel* faſted not out of any ſatisfactory intent, he had learned before and profeſſed three years ſince, nothing but judgement to be our deſert, as 9. 8. 9. 3. *Daniel* did beſtow himſelfe wholly in holy mourning and prayer, he did not (out of a dotage of the worke done) hawk, or hunt, or dice, or ſatiate the minde with carnall delights, but retires himſelfe in prayer and affliction of ſpirit for his brethren in diſtreſſe. 4. *Daniel* did it twenty whole dayes together, he did not gut it on Evens, nor cram himſelfe for three dayes together, but fed ſparingly, and courſly every night: 5. At night when he did eat he abſtained from bread of delights, and ſweet meats; and from wines, which pamper the body farre more then fleſh meats, no he acts his unworthineſſe of all, and not the impurity of any kinde of meats.

The

The uſe of oyle from which he here abſtaines was either to ſupple the skinne the which otherwiſe might have been ſore, and bliſtered, or ſtarvy, and uncomely by reaſon of the parching heat in thoſe parts.

Or elſe for perfumes which in thoſe times were uſed with the compoſition of oyles, and not in powders; for which cauſe the Lord forbids any common perfumes to be compounded after the manner of the holy anointing oyle.

v. 4. *Daniel* beginning his holy mourning on the third day of the firſt moneth hath an anſwer returned on the 24. wherein obſervable it is that he omitted the obſervation of the Paſſeover which was to be ſolemnized on the 14. day of this moneth: the which he did: 1. Either from the preſcript of the Law requiring it ſhould be kept in the place the Lord ſhould chuſe in one of their Tribes: 2. Or elſe from the example of *Joſuah* and the Fathers in the wilderneſſe: who in an unſetled ſtate of the Church omitted circumciſion: 3. Or Laſtly, from the generall equity of the Law, which diſpences with the omiſſion of any outward worſhip where there is an habituall obedience, and a meare privation of liberty, and opportunity thereto.

v. 4.
Whereupon on the 24. day of the firſt moneth Adar, as I walked forth upon the bankes of the great river Tygris.

D. The afflictions of the Church turne holy feaſts into holy faſts, *Lam.* 2.6.10.

Hiddekell or *Tygris* ſo called from the ſwiftneſſe of her current, was the place where *Daniel* ſaw this viſion, in which place he was preſent perſonally, and not in

viſion onely; as 8.2. for firſt this River was in the midſt of the Perſian dominions whither *Daniel* was tranſported in the firſt year of *Cyrus*: 2. Alſo he is ſaid to have a traine of other retinue with him, which being affrighted fled away, 7. *ver.* Which ſhewes theſe things were actually done as we read them: 3. And Laſtly, The viſion is ſaid to be true or proper, ſo that every thing is to be taken in the moſt proper ſenſe it may, which alſo is true of all other Scripture.

v. 5. *Daniel* hath here a viſion of the glorious perſon of the Lord according to his preſence in the Church, and not according to his nature in himſelfe, but his adminiſtration to others, and is therefore deſcribed under the perſon of that Iudge, whether we conſider his attire, or the members of his body: The long white Robe being uſuall with Judges, and the girdle on the loynes ſhewes ſtrength of execution, which elſewhere being put to the breaſt intends faithfulneſſe of performance, *Rev.* 1.13.

v. 5. *As I looked round about me I diſcerned a glorious Perſon moſt gorgeouſly attired and girt with a girdle of moſt pure gold.*

D. In the Church her diſtreſſe the Lord appeares in a judiciary manner, *Iſ.* 63.1.5.

D. The Lord is girt with ſtrength for the confuſion of the Churches enemies, *Rev.* 19.15.16.

v. 6. The judiciary preſence of our Lord is further ſet forth by the members of his body; his body of an Azure colour like the heavens, as one ſent of God: his countenance ſparkling fire like the flaſhes

v. 6. *His body was of an Azure colour, and his viſage as ſudden flaſhes of lightning, his eyes like burn-*

flashes of lightning, his eyes as burning lampes discovering all things clearly, his armes and feet being instruments of execution, of a fiery colour devouring, his voice terrible as of two armies shouting in their first encounter.

burning torches, his armes and feet as burnished brasse, and the sound of his voyce roaring in a terrible manner.

D. A Iudge sent of God is full of terrour, *Joel* 2.11.

D. The very appearance of the Iudge will be terrible, and passing fearfull to his enemies, *Rev.* 6.16.17.

D. The Iudge of all will clearly discover every offence, *Rev.* 1.14.

D. The Lords execution will be terrible, and invincible, as in 7.10.

D. The voice of the Iudge is full of terrour to his Adversaries, *Psal.* 29.4,5.

v. 7. *Daniels* companions were sensible of some alteration upon the waters, some degree of the Lords apparition wrought upon them, not for their information, but separation from the holy Prophet, that he might more freely undergo the heavenly Rapture.

v. 7.
And however there were others present with me, I only perceived the vision, and such an amazednes fel on them, that they fled away, & hid themselves.

D. Holy Prophets alone are capable of holy visions, 2 *Pet.* 1.19.

D. Servile feares drive men from God though most gracious, *Gen.* 2.10.

v. 8. D. Solitarinesse makes men more capable of heavenly visions, *Rev.* 13.1.

v. 8.
Yea, I being alone, was so astonished, that my spirits fainted

D. The more the outward man

is bound, the more fit he is for holy Communion, 2 *Cor.*12,2,3.

D. Outward comelineſſe and ſtrength are of little worth with the Lord, 1 *Sam.*16.7.

v. 9. The Lords terrour, being ſanctified, doth rather further then hinder holy Communion, 2 *Cor.*5.11.

D. The ſenſe of hearing is eſpecially ſanctified for Communion with God, *Rom.*10.14,17.

D. A man muſt be moulded anew, and wholly taken out of himſelfe, before he be fit for Communion with God, *Iſa.* 6.5,6.

fainted, and all my comelineſſe was changed into deformity, in ſo much that I was unable to ſtand.

v. 9.

Yet underſtood I when he ſpake unto me, being caſt into a deep trance, with my face groveling on the earth.

*v.*10. This hand is the hand of an Angel, and not of that glorious perſon: for, 1. Here is expreſſe mention of two parties, as in 16. 18,21. 2. Alſo this hand was the hand of one in the ſimilitude of a man, v.18. 3. Alſo this was the hand of him that makes the following ſpeech, in 12,13. who was an Angel onely, as appeares by his miſſion, he is ſent; by his reſiſtance, he is withſtood; by his ſubjection to the Prince, v.21.

v. 10.

Whereupon an holy Angel, as it were touching me with the hand, raiſed me on my hands and knees.

This Angell is in all probability *Gabriel* by the conſent of the matter here treated of, with that of the 8. this being more plaine and for longer time, otherwiſe

v. 11.

Saying, O Daniel, who art highly favoured of the Lord, ſtand up & obſerve the

wiſe the ſame alſo by the forme of ſalutation uſed by the Angel in 9. 23. and repeated in this verſe word for word.

the things that I have in Commiſsion: whereat I ſtood trembling.

D. The Lord will reveale his ſecrets to ſuch as are dearly beloved, *Pro.*3.32.

D. Such as excell others in zeale of God and his people ſhall have more Revelation, *Gen.*18.19.

D. The underſtanding of holy things is a matter of greateſt importance, *Deut.*5.1.

D. Such as are caſt downe, the Lord raiſes by different degrees, 2 *Cor.*2.7.8.

D. The Lord will ſend an Angell rather then any of his ſhall want comfort, as 9.21.

v. 12. D. The Lord would have us lay aſide thoſe feares that diſquiet the heart 1. *Joh.*4.18.

*v.*12. *Which he ſeeing, ſaid, Feare not Daniel, for from the firſt day of thy humiliation for the diſtreſſe of the Church, thy prayers are accepted of the Lord; who, in anſwer of thy petition, hath diſpatched me on this meſſage.*

D. The Lord heareth the prayers of his ſervants from the beginning, *Pſal.*32.5.

D. Such ſervices as are done with the heart are accepted with God, *Heb.*11.4.

D. Duties of mortification are had in great reſpect with God, *Iſ.* 66.2.

D. Rather the words of prayer then the abſtinence is accepted with God, *Act.* 10.30.

v. 13. This Prince of Perſia is not Satan, as ſome would, for that the viſion is ſaid to be proper,

v. 13. *But the buſineſſe of the Prince of Perſia oppoſing*

and therefore where the proper ſenſe may take place, we may not ſeeke a figure: alſo Satan is no more Prince of one place then of another, compaſſing the whole earth.

Nor is this Prince any of the good Angels; for they have no ſpeciall command over Countries, but all one generall charge of the Church: beſides, they contend not, but mutually conſent in one good thing: But this Prince, this *Cambyſes*, ſon and heire to *Cyrus*, who by reaſon of his fathers warres abroad, was aſſociate into the Empire, for which cauſe both father and ſon are called kings of Perſia in this place: This *Cambyſes* is ſaid to withſtand the Angell by banding againſt the cauſe of his Church, to whom he ought to have been a nurſing father.

oppoſing the Church hath detained me one and twenty dayes wherein I prevailed through the aſſiſtance of Michael the mighty Prince: this was the cauſe of my attendance in the Perſian Court.

D. The comfort of the whole Church is to be preferred to one man, *Phi.*1.23.24.

D. Wicked men in oppoſing good cauſes fight againſt the Angels, as in 20.

D. The Lord Jeſus is chiefe of all Princes of the earth, 1 *Tim.*6.15.

D. Where Religion is ſtrongly oppoſed the Lord ſtands up for the Churches defence, *Act.*9.4.5.

D. The holy Angels ſticke to the Church while her cauſe is in oppoſition, *Pſa.*34.7.

v. 14. D. However comfort may be detained a while, it will be ſure at length, *Heb.*10.37.

v. 14. *Yet now am I come to give thee knowledge*

The

The Jewes had the ſubject matter of this enſuing Propheſie, to which ſcope all other things in the hiſtory are to be referred: The want of this conſideration hath cauſed ſome to miſapply the whole 12. Chap. beſides other things.

ledge of the State of thy people, even unto the latter times of the world: for this viſion extends it ſelfe to times a long while yet to come.

The latter dayes is ſpecially deſigned to theſe events, the which time in the Propheticall phraſe is applied to the dayes of the Goſpell, as in 2. 28. That of the fifth Kingdom hewen out of the Booke and over-ruling all, being the ſame with the end of the 11. and whole 12. Chap. for which cauſe the time is ſaid to be long in the 1. *ver.*

D. The times of the Jews returne are the latter times of the world, *Mat.* 24.30.31.

v. 15. D. The depth of Gods word is ſuch as may aſtoniſh the wiſeſt man, *Ezek.* 47.3.4.5.

D. In ſerious meditations it is uſefull to turne the eyes towards the ground, *Joh.* 8.6.7.

v. 16. D. Holy Angells have uſually appeared in the likeneſſe of men, *Gen.* 18.22.

D. Good affections wanting expreſſion are furthered of the Lord, *Iſ.* 6.7.

Daniel turnes him to that glorious perſon he had ſeen in the 5. and 6. *ver.* being our Lord, as appeares

v. 15.

On with an words while I ſtood pauſing with mine eyes faſtened on the ground I became ſpeechleſſe.

v. 16.

With that an Angel in a humane ſhape touching my lips, I turned me unto that glorious perſon that was before me, ſaying, O my Lord thy glo-

peares by his direction of prayer to him in this place, and also by his sending of the Angell in the 18.

D. Prayer is to be directed from Angells, unto God alone, *Revelation* 19.10.

glorious appearance in the vision was so full of Majesty, that I did exceedingly faint.

D. The godly in prayer do use to complaine of their own weakneſſe, *Jer.* 31.18.

D. The conſcience of inſufficiency will drive the godly unto prayer, *Numb.* 11.11.

v. 17. D. Such as cannot bear the Lords terroun, are unfit to conferre with him face to face, *Deut.* 5. 24. 25.

v. 17. *How then alas ſhall I the ſervant of this my Lord, conferre with my Lord, who am ſo fraile that I fainted at the firſt ſight of his Majeſty?*

D. The holy Prophets counted it their greateſt honour to be the ſervants of God, *Pſal.* 36. Title.

D. The true ſervants of God acknowledge Chriſt to be their Lord, 1 *Joh.* 2.23.

D. Humane frailty cannot endure Gods preſence without fainting, *Rev.* 1.17.

v. 18. *Daniel* unable to bear the conference of the Lord hath an Angell addreſſed in a moſt familiar manner ſuteable to his weakneſſe.

v. 18. *Whereupon the former Angell was ſent to ſtrengthen my fainting ſpirit.*

D. In the inſtruction of the Church the Lord compaſſionates humane frailties, 2 *Cor.* 4.7.

D. Dejected ſoules do need their comforts to be renewed over and over, *Luk.* 4.18.

v. 19.

v. 19. D. Such as are greatly beloved of the Lord need not fear, *Isa.* 43.1.

D. Such as are accepted of God are allowed to quiet their hearts in peace, *Eccle.* 9.7.

D. Strength of nature is usefull to holinesse, 1 *Tim.* 2.14.

D. Holy Angels are ready to strengthen such as are ready to faint in holy duties, *Mat.* 4.11.

D. Our frailties cured, we are then fitter for the worke of the Lord, *Exo.* 17.22.

v. 20. The end of his coming was mentioned in the 14. *ver.* which is here spared.

D. The Lord would have us remember and make use of former knowledge, *Jer.* 1.25.

The holy Angels do fight against the Persecutors of the Church, *Isa.* 37.36.

Immediately upon this *Cyrus* was slain in the Scythian wars, and *Cambyses* raigned but a while, and died of a wound by his own sword: upon this also the Grecian States grew potent, and wun much from the Persians, by their Captains, *Miltiades*, *Leonides*, *Themistocles*. In a word, the Persians generally miscaried, and the Grecians generally prospered in their wars: so

v. 19.
Who said, O thou man that art highly favoured of the Lord, quiet and cheer up thy heart, yea I say be comforted. Whereby being strengthened, I said, Now let my Lord proceed, sith thou hast strengthened me.

v. 20.
Whereupon the said holy Angell said, Thou knowest already wherefore I am sent unto thee, and accordingly I will contend with the Emperours of Persia even to their overthrow, and will proceed also to bring the States of Grecia unto the Empire.

that the fame of the proweſſe of the one, and the ſhame of the cowardiſe of the other, are familiarly knowne, as if they had been of yeſterdayes experience.

D. One Angel is able to bring in, or roote up, the faireſt States of the world, as 11.1.

v. 21. D. Things are foretold in time, according to Gods purpoſe before all time, as in 4.24.

D. Gods decree is moſt certain and true, *Act.* 4. 28.

Michael the Meſſiah (as both the name and offices aſcribed evince) is the maine prop of the Church her defences, and defendants.

D. The Lord Jeſus ſtickes to his Church when none elſe dare, 2 *Tim.* 4.17.

v. 21.

But of thoſe things I will interpret the particulars unto thee as they are determined in the counſell of the Lord, who onely holdeth with me, even Michael your Lord.

D. The tender care the Lord hath of his Church, is ſpecially to be obſerved, *Zach.* 3.1.2.3. Our Lord rebukes Satan, who ſought to burne the body of *Moſes* people, as a brand pluckt out of the fire by *Jehoſua* in the returne.

Chap. 11.

- Persian for rise, where: Time. person, Darius, aider, the Angel, 1. number, foure kings. riches. flourishing state in respect of fall implied in the third Verse.
  - attempts: of Xerxes. against Grecia, 2.
  - Grecian united, the whole state being ruled by one alone, wherein:
    - person of Alexander.
    - degree for: dominion. power, 3.
    - successe ruinous: in his height. from posterity. unto strangers.
  - divided into
    - four parts, their: Quarters, the foure corners of the world. Right, usurpers. power unlike Alexanders, 4.
    - two parts, their:
      - Situation in respect of Judea: South. North.
      - Relation, Alexanders Princes.
      - Comparison, Seleucus superiour, 5.
      - attempts of:
        - Combination of two houses, wherein:
          - meanes, a marriage, the: Time. Parties. Intents.
          - successe to: Bernice being shortly: rejected. slaine. her traine of Egyptians. her husband that strengthened her. her father Philadelphus, 6.
        - destruction of:
          - Syria, where:
            - Actor: Bernices brother. Philadelphus heire.
            - Invasion:
              - hopefull, he enters far.
              - successefull in war, 7.
              - gainfull to him both: abroad, for: things obtained, their: Gods. Nobles. precious: metals. stuffe. time of possession, 8. at home: expelling rebells. recovering kingdome, 9.
            - intended, the: persons, two brethren. preparation great. successe: to one adverse. different: to other prosperous, 10.
            - repelled by the King of Egypt, wherein: conflict for: parties: Syria. Egypt. armies, great. event, Egypt. effect: pride, on victory, 11. persecution the: degree. reward, 11.
          - Egypt by Antiochus the:
            - great, his invasion acted by assaults:
              - first, where: place, Syria. time, certaine dayes. things prepared: men. riches, 13. aid of this war from Jewes: assisting Antiochus. resisting, their: quality. Reason. successe, 14.
              - second: furious. prosperous against: forts. armies: choice. foiled, 15.
              - ruinous to the people, both of: Egypt: spoiled. subdued. Judea, being: friends. consumed, 16.
            - retorted, where: occasion, his invading Greece. Actor, the Romanes. maner, of Retaliation, 18. effects following thereon: he returnes into Syria. he robs a Temple. he is slaine of the Barbarians, 19.
            - vile, his:
              - Title, usurping the right of his brother, whose: manners: oppressions. pompe. end he came to: sudden. not hostile. by poison, 20.
              - nature: base in himselfe. contemptible to the Nobles. treacherous in flatteries, 21.
              - warre against Egypt:
                - first, wherein consider: manner of assault. event, of: war: to prime actor, 22. league burthfull: to state: surprised by: wiles. few men, 23. spoiled: treacherie. the fattest. above fathers, 24
                - second wher: preparation of: Syria. Egypt. successe to: Egypt ill, the: reason, treason, 25. degree of: treason, Courtiers. ruine at fall, 26. Syria inriched by the spoile of: Egypt. Judea, 28.
                - third: time. issue ill, 29. whereof: cause, the Romanes. effects in him: griefe of heart. returne home.
              - acts of:
                - aid of: Jewish Intelligencers, 30. Heathenish Confederates.
                - rage against:
                  - munition of Tzion.
                  - Temple of Jerusalem, by: defacing. profaning.
                  - worship there, by: removing God his. placing an Idoll: abominable to God. desolating men, 31.
                  - people:
                    - wicked, their apostasie, whereof: cause, religion. meanes, flatterie.
                    - godly, their: zeal in: nature refractory. understanding Covenant. persevering in Religion, 32. instructing brethren. spoile of: lives by: sword. fire. liberties. estates, 33.
                - persecution, where:
                - limit:
                  - by helpe, the: degree, small. reason, false brethren, 34.
                  - to: uses most holy, being to: try Gods grace. purge their corruption. whiten their innocencie.
                  - time: preciely determined. shortned to dayes, 35.
- Romane, containing Jewes:
  - oppression, by:
    - Saracene, their: Time. assault.
    - Turke, his:
      - Empire, whose:
        - manners: Tyranny. Pride, ever called gods. blasphemy of God.
        - Raigne described for: extent of time. reason of decree, 36.
        - Religion:
          - apostating most foully: from fathers God. in Doctrine of marriage. unto flat Atheisme, 37.
          - pompous for: ground in his greatnesse. object, the true God: upheld by policy. falsly taught.
          - Rites prescribed for this worship, being things: golden. of silver. precious, 38.
          - prosperous for: places entertaining. persons retaining. riches attained, 39.
      - Exaltation, in:
        - countreys conquered:
          - parts of the Empire, the: assault. successe, 40.
          - Judea and borders, excepting: Edom. Moab. Ammon, 41.
          - Egypt with borders, 42.
        - riches gained: of all sorts. by aide of: Lybians. Ethiopians, 43.
      - destruction:
        - feared, where: occasion, Rumours arising from: East. North. intended revenge.
        - resisted with: great power. purpose to destroy, 44.
        - acted: through owne rage. in heart of Judea. to an irrecoverable decree.
  - deliverance in 12.

Place this between fol. and folio, 283.

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Chap. II.

v. 1.

THe Angel proceeds with a compleat Hiſtory from the preſent ſtate of the Church in the time of the returne from captivity, at which time *Darius* favouring their cauſe, is confirmed in his Kingdome by the Angel: It might ſeeme ſtrange that the Nobles of Babylon, who had raiſed tumults againſt their own Soveraign, and expelled *Nebuchadnezzar*, a warriour ſo ſtout; ſhould ſo willingly ſubject themſelves to the rule of this ſtranger, ſo old and feeble: But ſure there was an higher cauſe; the Angel had the charge of ſtabliſhing the Empire in his hand.

v. 1.

Underſtand then that when Darius the Mede had gained the Empire, I did help to eſtabliſh in his hand the quiet poſſeſſion of all Babylon.

D. The holy Angels are ready to pleaſure them that are friends to the Church, 4.26.

D. The greateſt Kings enjoy their Kingdomes by the diſpenſation of the Lord, *Pro.* 8.15.

v. 2. The Angel in 10.21. had promiſed to open the truth, or proper ſenſe of the Lords Counſell con-

v. 2.

There ſhall reigne three Kings over the

concerning his Church, the which he here begins.

the Realme of Persia, yea, a fourth, who in riches shall farre exceed any of the former, and by his great wealth and power shall muster up great multitudes against the State of Grecia.

These three Kings are to be numbred from *Darius*, *Cyrus*, *Cambyses*, *Darius Hystaspis*: The fourth is *Xerxes*, famous for riches and warlike preparation. The which three, with *Xerxes*, he onely mentions in this place, for that, 1. His prayer respecting the Temple, now hindered, was to receive answer. 2. And these foure onely opposed the prosperity thereof. 3. Also these were of a churlish disposition, Beare-like opposing the afflicted Jews; the next after them was *Darius*, also called *Artaxerxes Longhand*, second son to *Hystaspis*, by *Atossa*, or *Edessa*, who was a friend to the Jews his Countreymen by the mother; after him no new tyrannies (worthy a Prophets Relation, or Record) were acted by any of the Persians against the Jews.

D. The adversaries of Religion are noted onely for their infamy, 2 *Chro.* 28.22.

D. Wicked men may grow great in worldly wealth, *Psal.* 37.3.

D. When wicked men are exalted their attempts are haughty and cruell. *Psal.* 73.6.

v. 3. This King is *Alexander* the great, the first Monarch of the Greekish Empire, whose wars with the Persians are here omitted, being more fully handled formerly in the vision of the Ram and shagged

v. 3. *Where a mighty king shall gaine the Empire, who shall exceedingly enlarge his dominions, and shall*

ged Goat, in *Chap.* 8. 5.

D. Such as the Lord sets himselfe to exalt shall surely prosper, *Is.* 7. 67.

shall conquer without controll.

D. Prosperous successe may befall the enemies of the Church, as in *ver.* 23.

4. *v.* As soon as the goat had raised himself by the fal of the Persian Ram, his first and great horne was broken off, accordingly this glorious Conquerer is broken in the very height of his honour and pomp: so mutable and perishing are the fairest estates.

v. 4. *Who having gained the Persian Empire it shall be divided into four parts, but not to his naturall heirs, but for other successors of his, who shall share his dominions amongst them*

D. The glorious pompe of the world is subject to ruine at the height, *Job* 20. 56.

Vpon *Alexanders* death the Grecian Empire was divided amongst four of his principall Captains, *Cassander*, *Antigonus*, *Seleucus*, *Ptolemy*, who after mutuall jarres shared the dominions formerly scraped together by the valour of *Philip* the Father, and *Alexander* the Son, concerning whom the Angell observes these two things: 1. They were strangers to him being none of his heirs, how ever *Ptolemy* was supposed to be son to *Philip*, yet illegitimate going in the repute of *Lagus* his son: 2. Also they were kings of an absolute dominion indeed, but farre inferiour to *Alexander* in command, and warlike fame, their division being cause of mutuall quarrells, and sidings out of emulation each of others greatnesse; the four ever contending, untill the power rested in two, and those two as unquiet together.

D. Oppreſſors ſhall have ſtrangers ſhare their ill gotten goods, *Job* 27.13.16.17.

D. Diviſion doth ever weaken the faireſt States, *Mat.* 12.25.

Theſe four uſurped the Kingdom notwithſtanding his mother *Olympias*, his brother *Arideus*, his ſon *Hercules*, and the Poſthume childe of *Roxane* his wife, yet all theſe were diſenherited by them, and they proſper accordingly.

D. The dominions of uſurpers are unproſperous, as 8.25.

v. 5. The Angell falls from the mention of the four to the hiſtory of the two kingdoms of Egypt, and Syria: for that firſt, The Kingdom of Aſia upon *Antigonus* death and vanquiſhment by *Seleucus* was divided amongſt the reſt of the Captaines: and as for the Kingdom of Macedonia, it grew weake and of no eſteeme; *Caſſander* his treachery in cutting off *Alexanders* houſe and poſterity, brought a juſt hand of God upon him, and his houſe, his Kingdom being tranſlated to *Demetrius* ſon to *Antigonus*, ſo that of the four heads in 7.6. there remaine but two: Secondly, The Kingdomes of Egypt and Syria onely did afflict the Jews, for that it lying betwixt them was ſubject to the ſpoile and forrage of their Armies, yea many battels were fought by them in the land of Judea: Alſo for that there was much contention betwixt them about the Title; both claiming the right of inheritance ſo that

v. 5.
Of whom one being king of Egypt ſhall grow exceeding great, and another of his Princes king of Syria ſhall be far greater, and poſſeſſe dominions very large, ever far and neare.

that it was toſſed as a Tennis betwixt them, and by them miſerably ſpoiled and rent.

The kingdom of the South is Egypt, as in the 8. *ver.* and the Kingdom of the North is Syria, as appears by the hiſtory of *Antiochus* the vile, from 21. to 35. who being called king of the North, is known in all conſent to uſurpe Syria: ſo called they were, in that they bordered on Judea, the one on the North, the other on the South.

This king of the South *Ptolemeus Lagi*: So called for that he was the ſuppoſed ſon of *Lagus*: The other is called one of his, that is, *Alexanders* Princes; the word *his* having reference to *Alexander* the former, and not to *Ptolemy* the latter; a forme of ſpeech uſed, as *Heſt.* 2. 6. where the relative *who* hath reference unto *Fair*, the former in the line, and not *Mordecai* the latter: ſo alſo in *Acts* 14. 13. This Prince then is *Seleucus Nicanor*, who beſides the Kingdoms of Babylon and Syria enlarged his dominions by the conqueſt of *Antigonus* and *Lyſimachus*; ſo that no man ever poſſeſſed more of Aſia then he, his Maſter *Alexander* onely excepted, for which cauſe his dominions are deſcribed to be ſo large.

D. Worldly men plant themſelves by all poſſible ſtrength they can, *Luk.* 16.8.

Seleucus is ſaid to be great above, or comparatively greater then *Ptolemy*, not over him, for he was never brought into ſubjection to *Seleucus Nicanor*.

D. Earthly things are toſſed amongſt earthly men, now to one, now to another, as in 8. 7, 8.

v. 6. Theſe two Houſes fell at variance upon this occaſion, the two ſons of *Ptolemy Lagi*, *Philadelphus*

v. 6. *And in tract of times thoſe two Kings*

delphus, and *Megas*, contended about the Title of Cyrene, in the which war *Antiochus Soter* ſon to *Seleucus*, aided *Megas*; to whom before this he had married his daughter; the which bone cauſed great diſſention twixt Egypt and Syria: for the appeaſing whereof *Ptolomie Philadelphus* marrieth his daughter *Bernice* to *Antiochus Theos*, ſon to *Antiochus Soter*; the which marriage, with the ill ſucceſſe of it, is the ſubject of this verſe: for this *Theos* had another wife, *Laodice*, by whom he had two ſons, *Seleucus Callinicus*, and *Antiochus Hierax*, who took in ill part their mothers divorce, and cauſleſſe rejection; ſo that upon the firſt opportunity, they cut off *Bernice*, and her young ſon, with all her train that came with her out of Egypt, in deſpight of what her husband *Theos*, or father *Philadelphus*, could do for her reſcue.

Kings ſhall joyne in a friendly peace, for the daughter of the daughter of the King of Egypt ſhall be married to the King of Syria, but ſhe ſhall not long enjoy her intereſt in her husband, nor he his power in the Syrian Court, but ſhe ſhall be yeelded to her enemies, and all her train with her; alſo her father ſhall fall, and her husband, who backed her in her attempts.

This King of Egypt, *Ptolemie Philadelphus*, ſo called, for that he married his owne ſiſter; this *Ptolemie* was exceeding rich, and a noble warriour, beſides his ſtudy of learning, by whoſe procurement, the Tranſlation called the *Septuagint* was compoſed: his daughter here mentioned, was *Bernice*, who in reſpect of her great dowry, is ſtiled *Phernopheras* amongſt Hiſtorians.

The King of the North, is here *Antiochus Theos*, ſo called,

called, for that he assumed Divine honours, and did arrogate to himselfe the name of God: *Bernice* is said not to hold the power of her arme, for that shortly after she lost her interest in her husband, who put her away, and received again his former wife *Laodice*; neither did her father long continue his power in the Syrian Court, his daughter thus miscarrying, and the Egyptians his daughters attendants being put to the sword.

She (to wit *Bernice*) was yeelded to the cruelty of *Callinicus*, also they that brought her up (to wit, her Egyptian train) were given up with her.

Her Father also and her husband who favoured her prosperity fell with her: *Laodice* made away her husband *Theos* by poison, partly out of a jealousie of his inconstancy, and partly out of a desire to preferre her son *Callinicus* to the Kingdom.

D. Nature teaches that marriage is a ground of the union of Families, *Gen.*34.9.10.

This marriage was an incestuous brood on both sides, for *Soter* the Father of *Theos* married his Fathers wife, *Stratonica*, of whom he begat this *Theos* and *Philadelphus* married his own sister by whom he had his daughter *Bernice*, and they prospered accordingly being in lives accursed, and in death miserable.

D. A sinfull brood is punishable for the fathers uncleane lusts, 2 *Sam.*12.14.

D. Marriages made in policy to serve dishonest ends are ever of ill successe, 1 *Sam.* 18. 21. 28.

That power which *Ptolemy Philadelphus* had in the Syrian Court either by the mediation of his daughter, or other his Agents who were there resident under the Title of the Queens servants or retainers, he soon lost:

for that first, it may seeme these new favourites were very busie, and insolent in their carriage, seeking to carry the king as seemed them good in matters of State, which in such upstarts would prove intolerable to any well governed State. Secondly, there is naturall emulation and stomach, of the natives towards others of another Nation: For which cause though they maintained even quarter with those Egyptians a while, untill the Amorous Kings love-passions were satiate, and over-blowen, yet they wrought secretly with the king, both undermining them, and working into grace their own despised Queen againe.

D. The favour of strangers in the Court is ever distastefull to the Natives, as in 3.8.12.

D. Secret treachery under pretence of love brings confusion to the privy packers, 1 *Kin.* 2.13.14.

v. 7. Upon the murther of *Bernice*, *Ptolomy Euergetes* her brother called a bud of her roots, being brother both by father and mother, and therefore interest into her quarrell, musters all his forces the strength of Egypt to revenge his sisters butcheries, wherein he did exceedingly prevaile, conquering their strong holdes and hazarding the losse of the whole kingdom from *Callinicus* who succeeded his Father *Theos*.

v. 7.
And a brother of her parentage shall grow great in his Kingdom and in revenge of her quarrell shall lead an armie into Syria and shall surprize their strongest fortresses, and shall greatly prevaile in his wars with the Syrians.

D. Such as are buds from the same rootes are tied to the neerest duties of love, *Esay* 58.7.

Ptolomy

Ptolomy Euergetes is ſaid to ſtand up in his Fathers eſtate: 1. For that he ſucceeded in his Kingdom: 2. for that he ſtood up in revenge of his Fathers and ſiſters death.

D. Bloody murtherers are ſure to finde ſome to ſtand up in revenge of blood, *Act.*28.4.

D. Such as are guilty of bloodſhed doe lie open to a juſt revenging hand, 2 *Chro.*24.23.24.

v. 8. *Ptolomy* underſtanding of a certaine mutiny at home occaſioned by a Rebellion of the Parthians, was forced to leave the conqueſt of Syria in the midſt of his ſucceſſe, yet did he returne with an exceeding great prey, carrying captive their Idolls and Nobles, beſides other precious things of gold and ſilver, and amongſt the number of the captivated Idolls being 2500. he brought home againe thoſe Egyptian Images which *Cambyſes* had tranſported thence, and for that cauſe he was ſurnamed *Euergetes*, a Title of honour aſcribed to ſuch as were great benefactors to their Religion, or deſired to be thought ſuch, for which cauſe our Lord forbids his diſciples to affect ſuch Titles of honour, *Luk.* 22.25.

v. 8.

Whoreturning with conqueſt into Egypt ſhall carry captive their Nobles, Captaines and Idols, beſides much ſpoile of golden and ſilver veſſells, and he ſhall continue his greatneſſe longer then his adverſary the King of Syria had done.

D. The Gods of the Gentiles are eaſily overcome in war, *Iſ.*37.19.

D. The deſolations of war are ſuch that the moſt precious both perſons and things are ſubject to ſpoile, as 1. 2. 3.

The King of Syria *Callinicus* died of a fall from his horſe, for which cauſe he is denied continuance, and his brother *Hierax* after other civill broiles with him, at laſt was ſlaine by a Troope of robbers; thus ended thoſe bloody murtherers.

D. Unnaturall cruelties, are uſually attended with ſtrange judgements, 2 *Sam.* 18.9.

D. Such as undertake righteous cauſes are like to thrive in their deſignes, *Job* 29.14.18.

v. 9. The occaſion of *Euergetes* ſudden returne home was a commotion in Egypt, the Parthians upon the buſineſſe of the king in the Syrian warres, took advantage of theſe ſtirres to rebell, and ſpoiled Egypt, whom he upon his returne home ſoon vanquiſhed, & received his kingdom againe in peace.

v. 9. *And returning thus he ſhall vanquiſh all thoſe Rebells, and ſhall receive his kingdom with great glory.*

The which ſtirres with *Euergetes* ſucceſſe are here intended by the Iteration of his return, He ſhall come into his kingdome, he ſhall returne into his land (to wit, maugre theſe Rebells.)

D. The abſence of good governors is dangerous to the State. *Neh.* 13.6.

v. 10. Theſe two Kings being dead their children inherit their quarrells as their lands: *Callinicus* had two ſons, *Seleucus*, *Ceraunus*, and *Antiochus Magas*, or the Great, and *Ptolomy Philopater* ſucceeded his father *Euergetes* in the Kingdom of Egypt: Theſe two ſons of

v. 10. *In revenge of which victory, two of the ſons of the King of Syria ſhall muſter great Armies, and indeed one of them ſhall conquer and pre-*

of *Callinicus* could not brook, that *Ptolomy Philopater* (ſo called abuſively for killing his father) ſhould poſſeſſe any part of Syria under their noſes, and therefore muſtered all the power they could: *Ceraunus* being made away by poyſon wrought no exploit, but *Antiochus* warred with *Ptolomy* his Captains, overcame *Attalus* and drew *Theodotus* to yeeld, who reſigned Syria unto *Antiochus*, and holpe him againſt his maſter; for which cauſe *Antiochus* is ſaid to paſſe over and overflow to wit all Syria, firſt ſcowring the coaſt at home, and afterwards invades his, that is, *Philopaters* ſtrong holds in Egypt.

The young King and Peeres of Syria knew well how dangerous it was to permit an adverſe State to have ſuch footing in their dominions, the which beſides that native grudge that was betwixt them was a ſpeciall cauſe of theſe warres.

D. Old inveterate grudges are continued from the Fathers to the children, *Judg.* 11. 12. 13.

D. Tis dangerous to ſuffer an enemy to have any footing, *Judg.* 6. 3. 4.

Antiochus had an honeſt plea for his firſt wars in expelling *Philopaters* Captains, but not content with the ſucceſſe at home he proceeds to invade Egypt, that injury he could not brooke at home he offers unto others abroad.

D. Succeſſe in the world carries earthly men beyond all equity, 2 *Chro.* 25. 18. 19.

11. *v. Antiochus* having pitched his Tents near the ſtrong holds of Raphia, beſieged the City where-

prevaile, whereupon he ſhall invade the ſtrong holds of the king of Egypt.

v. 11. *The which invaſion the King of Egypt diſ-*

after ſome Parley aad Treaty to no purpoſe he fought with *Philopaters* Army and was overthrowne, and his great multitude partly ſlaine, and partly taken captive by *Philopater*, paying the price of his raſh and coveteous attempts.

D. Such as greedily gripe after Dominions may expect a fearfull fall.

daining and marching on to meet the King of Syria ſhall joyne battell with him, who though he have an huge Army, yet all his multitudes ſhall be foyled.

The preparation of theſe two Kings was exceeding great on both ſides, *Antiochus* had 70000. foot men and 5000. horſe men, beſides 73. Elephants; and *Philopaters* Army conſiſted of 62000 foot, 6000. horſe, & an 102. Elephants: The ſlaughter was almoſt equall, but the Egyptians with their mercenary Greeks wan the field.

D. Moſt bloody wars have been fought by the enemies of the Church, *Chron.* 20.23.

v. 12. *Ptolomy Philopater* puffed up with inſolency through ſucceſſe of his victory, exerciſed cruelties againſt the Jewes and coming to Jeruſalem he offered to enter into the Holy of Holies, but being reſiſted both by the high Prieſt, and the immediate hand of God, as *Uzziah* had been, he tooke this repulſe in high diſdaine, and ſent forth cruell edicts, whereby many of them was put to moſt cruell deathes, as their hiſtorie declares, 2 *Mac.* 3. and 4. *Chap.* The which exploite returned much to his dam-

v. 12. *The which victory ſhall occaſion ſuch inſolency in the King of Egypt, that he ſhall deſtroy many thouſands of the Jewes, the which exployte ſhall returne to his great dammage.*

mage,

mage: for First, he was given up to uncleane lusts, he killed his own wife, and sister, and kept a male Concubine, whom he abused in Sodomie, one *Agathocles*, whose sister also he kept as his Concubine.

Secondly, not long after was he stucken with death, and his young son was left to the Tuition of this infamous *Agathocles*, the which was generally so ill taken, that divers parts rebelled from under him.

Thirdly, the Lord raised up the spirit of the Syrians, for *Antiochus* stayes but the while of his new preparation, and afterwards more strongly invades his sons Dominions.

D. The successe of worldly things do make insolent the hearts of worldly men, *Psal.* 73. 5, 6.

D. Tis pride of heart that occasions the persecution of the Church. 3 *Joh.* 9. 10.

D. Persecution of the Church is ever returned with strange judgements, as 8. 25.

v. 13. *Antiochus* first expedition against Egypt was occasioned by the minority of the young king, *Ptolomy Epiphanes*, who succeeded his Father *Ptolomy Philopater*, the which *Epiphanes* was a very childe about foure yeares of age: also the Nobles of Egypt were at variance amongst themselves, the ancient Nobility stomaching the favour and power of the lascivious *Agathocles*; the which also gave occasion to *Antiochus* expedition, wherein he is said to come certainly, after certaine years, the which words intend

v. 13. *For the King of Syria mustering up a far greater Army then that he lost, shall returne, and notwithstanding some delays, he shall strongly invade Egypt with a mighty Army, and much wealth.*

intend ſome rub he found in his way at the firſt; for the Romanes having undertaken the Tuition of the young King ſend an Embaſſage to interdict him the medling with the Territories of *Epiphanes*; which notwithſtanding, after certaine yeares he invaded Egypt.

D. The Lord orders one wicked man to wreake the Churches quarrell on another, *Rev.* 9.14.15.

D. A valorous breaſt will not eaſily be taken off his warlike enterprize, 2 *Chron.*35. 21.22.

D. Riches is a neceſſary preparation of warlike attempts, 2 *Chro.*25.6.

v. 14. The Jewes offended with *Epiphanes* former outrage, and finding covert under *Antiochus*, took part with him againſt the Egyptians by ſupply both of men and other proviſion for war, for which reſpect they were kindely entreated by *Antiochus* in this voyage, wherein he wan *Cœli-Syria* from Egypt: The ſpeciall ſucceſſe of this expedition is concealed, onely the deſtruction of the Jews is inſiſted upon; divers of the Jewes being refractory to the commandment of the Lord, had built a Temple in Egypt with a purpoſe to eſtabliſh the viſion or Jewiſh worſhips there, who fiding with *Epiphanes*, were devoured by *Antiochus* army.

v. 14.
And in that warre many of the Jews ſhall joyne with him againſt the King of Egypt; yea then the refractory Jewes ſhall indeavour to plant their worſhip in Egypt, but ſhall all periſh.

D. Such as deſpiſe Gods Ordinance are refractory againſt God himſelfe, *Jer.*2.13.

D. Such as are zealous for God, after their own inventions, are but refractories *Hoſea* 2.13.

15. *v.*

v. 15. *Antiochus* not content with his former attempts, mindes a ſecond expedition againſt Egypt, the which he performeth with all warlike preparation, laying Siege to their ſtrong holds, divers whereof he wun, and gave a great overthrow to the Egyptian Armies, notwithſtanding their ſtouteſt Captains, and chiefeſt Souldiers in all Egypt were ſent againſt him.

v. 15.
In like manner the king of Syria ſhall invade Egypt againe, wherein he ſhall ſtrongly beſiege, and alſo ſurprize, their moſt defenced Cities, and the Egyptian Armies & ſtouteſt captains ſhall be put to the foil before him.

Formerly at Rapia *Antiochus* was put to a great foile by the Egyptians, and now he puts them to the like hardſhip.

D. The events of war are mutable, ſometimes for, and ſometimes againſt, 2 *Sam.* 11. 25. D. Succeſſe in war doth not always follow the chiefeſt ſouldier, *Eccl.* 9. 11.

v. 16. The ſucceſſe of *Antiochus* in Egypt is mentioned in the former verſe, here the ſpoile of Judea is annexed: for how ever *Antiochus* took part with them, againſt *Scopas* a captain ſent by *Epiphanes* againſt the Jews, and gave him the overthrow, yet planting his forces during this war in the parts of Judea, to the intent that of his friends he might receive ſuccour, being ſo far from home he hereby did waſt their land, and ſouldiers greedy of prey make ſpoile without reſpect of friend or foe; ſo that Judea ſmarted both by friends and foes, *Antiochus* peace was little better then *Epiphanes* hoſtility.

v. 16.
But their enemy ſhall ſubdue the power of Egypt without any reſiſtance, in which voyage he ſhal encampe in Judea, which by his Armies ſhall be exceedingly waſted.

D. The experience of war is bitter even to friends as foes, 2 *Chro.*25.10.13.

D. Gods Church goeth to wracke both by friends and foes, *Ezek.* 29.6.7.

17. *v. Antiochus* yet once more took into his thoughts, the conquest of Egypt, *Memphis* and *Alexandria* were sweet morsells he desired much to taste, and it may be the losse of much riches and so many men with no better successe, did much grieve him, however for another exploit, he is strongly prepared, and began his enterprize with some hopefull successe, but behold a counterbuffe of his attempts: The Romanes being protectors of *Epiphanes*, send a royall Embassage demanding a restore of all the Cities he had formerly wun from *Epiphanes* their Pupill, and a ceasure of further attempts in the like nature: whereto *Antiochus* answered, that he and *Epiphanes* were friends, and for confirmation of amity, *Epiphanes* was to marry his daughter, and also that the Cities in question were to be returned as part of dowry with his daughter: With which answer the Embassadors returned, for which cause *Antiochus* forbore open hostility, and rather dealt by secret treachery, corrupting his daughter to betray her husband, but she (as became a good wife) did take part with her husband: where-

v. 17. *Lastly, he shall invade Egypt with all the strength of his whole dominions, which attempt failing he shall under pretence of upright conditions of peace, give to wife to the King of Egypt his daughter most beautifull, having first corrupted her to betray her husband, but she shall not take her fathers part, but be rather against him.*

in *Antiochus* policy was moſt deviliſh, for *Cleopatra* being a mirrour of beauty (for which cauſe ſhe is called the daughter of women) might the more allure the young king to be ruled by her; alſo under pretence of her attendants, he might ſubborne ſpies (incendiaries of State) to the advancement of his cauſe: Hereby Egypt might be lulled in ſecurity, fearleſſe of his invaſion: and Laſtly, hereby he might ſtrengthen his faction, all the friends and ſtrength the Queen could make, being ready at every turne; yet all in vaine.

D. A covetous minded man doth inſatiably hunt after revenues, *Iſa.*5.8.

D. Wicked men uſe ſecret treachery where open hoſtility will not availe, *Neh.*6.2.10.

D. Secret Treachery in the juſt judgement of God is of ill ſucceſſe, as 27.

D. It's the duty of a good wife to ſtick to her husband rather then to her father, *Gen.* 2.24.

v. 18. *Antiochus* taking it as an high diſparage to be thus confined by the Romanes, who had done him two affronts in Egypt, reſolves to let the world know, he is an abſolute Lord and fears none, and therefore invades Grecia, and ſpoiles the Countries of Helleſpontus, Cherſoniſus, & Emboea, which formerly belonged to the Romane titles, wherein he did as it were bid the Romanes open battell: In which attempt he had proſperous ſucceſſe at firſt, where-

v. 18.

Upon which ill ſucceſſe Antiochus ſhall invade the forrain Countries of Grecia, and ſhall take many of their cities, but the Romane State whom it nearly concerned ſhall returne all his reproches done to them upon his own pate with-

ous

with being animated, he would jeſt upon, and ſcorne the Romane terrour, which yet he felt to his greater both ſmart and ſhame.

out the leaſt ſtaine of honour.

A Prince, the Romane State, not yet exalted to be the miſtreſſe of the world, for his own behalfe, not now as Protector of Egypt, but in his own right, ſhall returne his reproach and taunts upon himſelfe, being thrice vanquiſhed by them, both by ſea and land, and being put to flight, he not onely left his campe richly furniſhed, as a prey to them, but in concluſion was driven to accept of Peace upon theſe conditions: To ſurrender all the Countries of Grecia he had wun by war; To defray the charges of the Romane war: To deliver forth as many of his ſhips, and Elephants as they ſhould demand: To pay an yearly Tribute of a huge ſum unto the Romanes for twelve years: To deliver twenty Hoſtages, whereof one to be his ſon, for the ſecurity of his obſervance of the former conditions.

Thus we ſee how ſweetly the holy Angell doth point out the moſt materiall points of Hiſtory: Calling Grecia the Iles, both to conceale holy myſteries from ſuch as are unexperienced in the word, as alſo to comfort the Jews amongſt whom it was familiar to call thoſe Countries Iles, which were peopled by Javans poſterity, even ſince *Moſes* had ſo ſtiled them, *Geneſis* 10.4.5.

D. Such as incroach upon others will in the end worke themſelves out at all, 2 *Chro.*25.17.23,24.

The Romanes dealt with him by Embaſſadours while it concerned others, but when their own cauſe is in queſtion, they joyne with him in the maine battell.

D. The

D. The love of the world is little abroad, much at home, 2 *Tim.* 3.23.

D. Such as proudly scorne others shall have their scornes returned home, *Judg.* 1.7.

v. 19. *Antiochus* having received this foile, retires himself into Syria into his strongest holds for fear of the Romanes, and having so great a Tax of 2 1500. Talents laid upon him, he attempts to rob the Temple of *Jupiter Belus* in Persia, where he was slaine in the incursion of the barbarous people that ran tumultuously together to fight for their spoiled god; thus perished he without the honour of buriall: this tumultary death is intended by his stumbling and falling, and not being found.

v. 19. *Upon which discomfiture he shall returne home unto the strongest forts of Syria, and shortly after he shall perish without the honour of buriall.*

D. Fear and shame do oft keep under the Raign of unbridled lust, *Mar.* 6.18.19,20.

D. Misery drives graceleſſe men to make use of base shifts, *Gen.* 25.30.31.

D. Such as live lewdly shall die shamefully, without honour, 2 *Chro.* 21.19,20.

v. 20. *Antiochus* the great dying his son *Seleucus Philopator*, so called, for that he was his fathers darling, succeeded him in the kingdome of Syria, who to maintaine his pompe and glory, laid grievous impositions, and taxes upon his Subjects, and besides

v. 20. *In whose roome there succeeded a great raiser of tributes, to maintaine the pompe of his Kingdome, but within a short space shall*

attempted by this Captaine *Heliodorus*, to have robbed the Temple of Jeruſalem, but theſe courſes cheived as ill with him, for by the ſame Captain he was after poiſoned, and ſo died, raigning but a ſmall while.

ſhall he be made away, but neither by ſecret nor open hoſtility, but by the treachery of his owne.

D. Wicked lives do purchaſe unto men names of infamy, 2 *Chro.* 28.22.

D. Grievous Taxes and impoſitions are uſually raiſed to maintaine Pompe, *Luk.* 2.1.2.

D. Pride and oppreſſion will bring the greateſt men to a ſudden end, as in *ver.* 4.

v. 21. After *Seleucus Philopator* ſucceeded *Antiochus Epiphanes*, or Famous, ſo called by his flatterers; others ſurnamed him *Epimanes*, the furious; the ſpirit of God ſtiles him the Vile, who was ſon to *Antiochus* the great, and brother to *Seleucus*, about the time of whoſe death this *Antiochus* was upon his journey from Rome, where he was detained an hoſtage ever ſince his father was vanquiſhed by them, and now *Demetrius* ſon to *Seleucus* was to be hoſtage in his ſtead, but before his return, his brother was poiſoned by *Heliodorus*, and not without ſuſpition of his aſſent: This *Antiochus* affecting the Kingdom was reſiſted by the Nobles who denied him the Soveraignty, ſeeing the right heire was yet alive; which he ſeeing, wound in by this device: The true heire was yet a childe and unable to weild the

v. 21.

And in his roome ſhall ſucceed a vile perſon, whom the nobles ſhall not acknowledge for their King, yet by faire pretences he ſhall get quiet poſſeſſion of the kingdome.

the Scepter of a State ſo turbulent, and thereupon undertaking the Tuition of young *Demetrius* he wound himſelfe in, thus flattering, and gulling the ancient Nobles.

D. Such things as the world counts famous the Lord accounts vile, *Luk.*16.15.

D. Uſurpers are to be eſteemed unworthy the honour of a kingdom, 2 *Chro.* 23.14,15.

D. Wicked men for want of right) betake themſelves to wiles and ſhifts, 1 *Sam* 16.21.

v. 22. *Antiochus Epiphanes* having by flatteries gained the kingdom of Syria, proceeds in the old quarrell with Egypt, which he attempted by three maine aſſaults to win to himſelfe: as Firſt, he took occaſion by the minority of *Ptolomy Philometor* (ſon to *Ptolomy Epiphanes* by *Cleopatar*, ſiſter to this *Antiochus* the vile) to invade Egypt with great forces, and being landed at Peluſium, he met with *Eulæus* and *Leneus* two Captaines ſent againſt him, by the young king *Philometor*; but they were overthrown as with a ſtorme or floud, with a great diſcomfiture: This Prince of the Covenant cannot bee his brother *Philopator*: for Firſt, This Prince is broken after his entrance by flatteries, and *Philopator* was dead before he returned from Rome: 2. Alſo the pretence uſed by *Antiochus* was the Tuition of *Demetrius* ſon to this *Philopator*, which muſt needs follow *Philopators*

v. 22. *Which having gained, he invades Egypt with a great army, and ſhall give their forces a great overthrow, whereby he ſhall much weaken them, yea one of their Princes, treating for a covenant of peace, ſhall alſo be made away by him.*

tors death: Laſtly, upon the pretence of this Covenant *Antiochus* enters further into Egypt then any of his forefathers, and not into Syria: This Prince then is *Triphon*, who upon the former overthrow was the principall actor of a League twixt theſe two kings, whereby *Antiochus* was to undertake the Tuition of *Philometor*, his ſiſters ſon, being yet but young; under the covert of which league he entred fairly without reſiſtance into the principall Cities; firſt, making away *Triphon*, the better to maintaine his treachery, the witneſſe of the league being now dead.

D. A vile perſon may proſper in warlike attempts, as in 7. 25.

D. No League is like to hold where there is an old and native grudge, 2 *Chro.* 28. 16. 20. 21.

D. The worlds Politicians reſpect their friends, but as they ſerve their own ends, *Mich.* 7. 5.

v. 23. D. Its a note of a vile perſon not to regard the league he hath made, *Pſal.* 37. 21.

D. Secret treachery doth oft prevaile more then force of armes, as 8. 25.

v. 24. This Province whereunto *Antiochus* entred cannot be Syria, as ſome would: For, Firſt, he is ſaid to enter further then his forefathers; but that he did not into Syria, his teather was ſhortned by the Romanes, as on 18. his father was confined by them, which he never durſt dare to reverſe: 2. Alſo

v. 23. *And upon this league he ſhall deale craftily, and proceed very farre into the heart of the Kingdom, and that with a ſmall power.*

v. 24. *Yea pretending peace he ſhall ſeiſe upon the moſt plentifull parts of the land, and ſhall prevaile more in Egypt then*

alſo theſe ſtrong holds, he loſt againe, and enjoyed them for a while onely, but the ſtrong holds of Syria were never loſt by him: Laſtly, the ſums of money which he ſcattered among the Common people (as his manner was to ſcram handfulls of money as he went in the ſtreets) is ſaid to be prey and ſpoile, and therefore cannot be done in Syria, where he entred peaceably without ſpoile; ſo that this Province muſt needs be Egypt, where upon the league, he played Rex a while till his wiles were eſpied and reſiſted by them.

any of his forefathers had done, and ſhall diſtribute amongſt the people the ſpoile, and prey, whereby he ſhall obtaine ſome of their ſtrongholds for a while.

D. The moſt dangerous enemies are thoſe that wound under pretence of love, *Neh.* 6. 10.

Epiphanes diſtributing the ſpoile amongſt the vulgar, caſting handfulls as he went the ſtreets, did win the vulgar (ſubjects of faction) to ſide with him, and thus prevailed.

D. Tis dangerous to the State when ſeditious ſpirits do inſinuate themſelves into the vulgar, 2 *Sa.* 20. 12.

A little conſideration might have taught them: 1. That *Epiphanes* was a ſtranger and came in an hoſtile manner: 2. That there was an inveterate, and native grudge twixt Syria and Egypt: 3. That the ſpoile he thus ſcraped up of their countreymen was that onely which he diſtributed: 4. That he which would ſpoile others to feed them, is as likely to ſpoile them to feed others: 5. That their State was never the richer by his liberality, and did but turne penny, the richer being ſpoiled to feed the factious humour of the vulgar; yet

nothing will ſinke into their heads, they giddily affect their new, though falſe benefactor.

D. The ſilly vulgar are wun with trifles to ſide with the worſt men in the worſt cauſes, 2 *Sam.* 20. 1, 2.

Antiochus is not content with the Forts he had already wun, but he practiſes devices againſt the reſt; eſpecially Memphis and Alexandria, their two principall Cities; the which device of his was by ſowing diviſion betwixt *Philometor* the elder, and *Phiſcon* the younger brother; that by their quarrells the ſtrength of their two Cities might be ſpent: A principle that hell and *Machiavel* have hatched amongſt Chriſtian States, (*Divide, & Impera*) Nouriſh diviſion, and thou ſhalt the eaſier either conquer or rule: Thus did *Antiochus*, and ſo returned into Syria, intending when they had ſpent themſelves, to come upon the conquerour: But here it is ſaid [for a while] for this project was both diſcerned and defeated: The elder brother eſpying his device uſed the mediation of friends to a brotherly amity; and after much Treaty, through the prayers and tears of their mutuall ſiſter, a loving concord was concluded.

D. The ſowing of Civill diſſention is very dangerous to the State, 2 *Sam.* 20. 6.

v. 25. *Antiochus* at the firſt invaded Egypt with a ſmall power, his beſt ſtring to his bow was policy, wherein being ſuſpected, prevented; he in this ſecond expedition raiſes up all the ſtrength of Syria, intending the triall of War: This cannot be the firſt invaſion of Egypt as ſome would: for, 1. In the

v. 25.

Again he ſhall muſter up the power of Syria, and ſhall with great courage bid battell to the king of Egypt who ſhall meet him with a great and mighty Army,

the first invasion *Philometor* was a childe and under Tuition of others, but in this voyage he was a warriour, and for policy able to match *Antiochus*, as in 27. neither of which doe agree with childish yeares. 2. Also in the 29. there is mention made of two former expeditions of greater exploit then that, therein contained.

Army, yet shall he fall before the other, his own Captains dealing treacherously with him in the war.

D. Mighty and great Armies may yet miscarry, 2 *Chro.* 24.24.

D. The Treachery of Captaines is the misery of war, 1 *Sam.*29.4.

v. 26. The Courtiers of *Philometor* are they that do secretly plot with *Epiphanes*; traiterous to their own Families, lives, friends; traiterous to the State, their publique weale, government and liberties; traiterous to their King, their master, their family-father: And lastly, traiterous to their benefactor: They were none of the kings inferiour retinue, or base hangbies of the Court, but such as were had in honour and fee with the King.

v. 26. *Yea his own Courtiers shall worke his overthrow, and of his Army also, so that there shall be an exceeding great slaughter of them.*

D. The neerer the relation, the fouler the treachery of any person, *Joh.*13.18.

v. 27. This battell thus foughten, these two kings fall to parly about a Truce, wherein each of them do strive to overreach and circumvent another; but in fine a Truce

v. 27. *And these two kings treating about peace shall devise mischiefe one against ano-*

was concluded, and *Antiochus* was royally feasted by *Philometor*, but this amity was but fained; they spake lies and dissembled both at one Table, the which things were so, the rather for that the Lords appointed time for the end of the wars was not as yet fully come, according to which all events are squared.

another, under pretence of love, and their Truce shall prosper accordingly, for their wars shall end onely at the time appointed of the Lord.

D. Malice is ever a secret plotter of mischiefe, 1 *Sam.* 23.9.

D. Lying is a familiar practise of wicked men, *Psal.* 62. 9.

D. Such feasts are wicked, where there is not true amity in heart, *Act.* 2.46.

D. Unlawfull shifts are ever worthy of ill successe, *Mat.* 4. 3.4.

D. Be mens devices what they will, things are ordered as God hath decreed, *Pro.* 19.21.

v. 28. Upon which Truce *Antiochus* returnes into Syria, carrying with him very much treasure which he had scraped together, partly by the spoile of Egypt, partly by *Philometors* large gifts upon the Truce made, and partly by the robbery of the Temple of Jerusalem as he returned home: A great minde he had to be doing with the Jewes; but having not yet vented all his intended spleene against

v. 28.

Upon this the king of Syria shall returne home with great spoile, and by the way he shall devise mischiefe against the Jews, and something as he returnes he shall do also.

gainſt Egypt, he defers his miſchievous purpoſes untill the end of his third expedition, yet by the way he gives them a taſt that he is that little horne, *Antiochus* the furious and vile, and therefore ſome of them he corrupts aforehand, 1 *Mac.* 1. 21. to 24. the better to ground his future Tyranny, and for the ſupply of this his future intendments againſt Egypt, the Temple muſt pay a Subſidie for her peoples two yeares reprieve.

D. After the purchaſe of great riches wicked men are never the nearer content, *Eccle.* 5.10.

D. Wicked men have ſo much moderation, as to deferre their malice till a fit ſeaſon, *Luk.* 22. 6.

D. The holy Covenant is indeed the quarrell that wicked men bear the Saints, *Joh.* 15.19.

D. To commit Sacriledge is a grievous ſinne of a vile perſon, *Pro.* 20.25.

v. 29. After two yeares *Antiochus* comes againe, and the third time invades Egypt, where (as deſperate Gameſters) he wages all at a ſtake; beſieging their Royall City Memphis, which he ſhortly took, and drove *Philometor* to flie for his life to Alexandria, to the ſiege whereof *Antiochus* addreſſes himſelfe, but being arrived, and planting himſelfe for ſiege, behold *Popilius* arrives on an Embaſſage from Rome, diſcharging him any further invaſion on *Philometors* Countreys, whoſe tuition the Senate and people of Rome had undertaken: *Antiochus* willing to ſhift off his Anſwer, buſied himſelf with complementing *Popilius*, and other Romans of his

v. 29.

In the Lords appointed time he ſhall againe invade the land of Egypt, but ſhall not prevaile as he had done in the firſt and ſecond voiages.

his old acquaintance, and ſuch like trifles; which the noble Romane perceiving, with his ſtaffe makes a circle in the ſand, and charges him to returne Anſwer before he departed out of that circle; *Antiochus* had never proved the Romane wars, yet had not forgotten his fathers both loſſe and ſhame, and therefore (much againſt the heart) he obeys the Romane Embaſſage, ſo that this exploit was nothing to the two former, being thus taken off in the height of his hopes.

Now is the time appointed for the end of the wars of Syria and Egypt, mentioned in 27. and here renewed, that all might ſee the ſweet concurrence of Gods purpoſe and providence.

D. That the Actions of Tyrants are done in the Lords time, ſhould not be forgotten, as in 35.

D. The Lord croſſes the purpoſes of the wicked in the height of their hopes, *Job* 20.6.

v. 30. Whereas the Romane aid, ſent under the conduct of *Popilius*, are called ſhips of *Kittim*; it is for that originally they came of him: *Kittim* was one of the ſons of *Javan*, *Gen.*10.4. From whom not onely ſome parts of Grecia, but all Italy did originally ſpring: Antient Records declaring, how *Latinus* tranſported the Citians from the Greekiſh Iſlands into Italie, the which is the rather probable, all Antiquity concluding the Italians originally to ſpring from Grecia: but there is no Record to this of the wonderfull Numberer, who deſcribes

v. 30.

For the Navie of the Romanes ſhall come againſt him, for feare of whom he ſhall be forced to retire from Egypt, and by the way ſhall execute his fury upon the Jews, the refractory Jews aſſiſting him.

deſcribes the Romane Nation by the name of *Kittim*. Ships of *Kittim* are here mentioned, rather then people of *Kittim*.

1. For that the arrivall of the ſhips onely in the Haven of Alexandria drove *Antiochus* from Egypt, without any other hoſtility, the ſouldiers being never landed.

2. For that the Hiſtory of the Romane greatneſſe, beginning from theſe times, the Lord would have his people at once diſcerne the riſe and ruine of their laſt and great Oppreſſour; which he doth by citing *Balaams* unwitting Prophecie, *Num.* 24. 24. that the ſhips of *Kittim* ſhould afflict *Aſſur*, tranſlating it into a Province; and alſo ſhall afflict *Heber*, the Jews, ſacking their City, and ſcattering their people on the face of the earth, and yet in the end ſhall periſh for ever. The Ancient of dayes caſting this fourth Monſter into the ſtreames of fire, and reſtoring the dominion to his own people: ſo that the wiſe hearted Jews might know, that when the Romanes came againſt *Antiochus* the vile, that their laſt Oppreſſour was at the doores, who yet ſhould periſh for ever.

D. Nothing doth ſo grieve wicked men, but that they cannot do the miſchief they would, 1 *Kin.* 21. 4, 5.

D. When wicked men are croſſed in their purpoſes, they are as ready for new miſchieves, *Pro.* 19. 19.

He is ſaid to have intelligence with ſuch as forſake the Covenant; divers rebellious Jews, deſirous to eſtabliſh Gentliſme, did privily pack with him againſt the City and people, 1 *Mac.* 1. 14.

D. Such onely as forſake the Covenant of the Lord are traiterous to the State, 2 *Sam.* 20. 1.

v. 31.

v. 31. In the which Attempts againſt Jeruſalem, beſides his Confederates amongſt the Jews, he had other forraine Captaines aſſiſting herein, who indeed were the ſpeciall Actors of theſe Tragedies, as *Philippus*, *Andronicus* and *Apollonius*, as in 2 *Mac.* 5. 22, 23, 24. men of inſatiable cruelties; who having taken the fort of Sion, they fortified it againſt the Jews, and committed miſerable Maſſacres, without reſpect of ſex or age, 1 *Mac.* 1. 35. alſo polluting the Temple:

v. 31. *Wherein having other power to aſſiſt him, he ſhall defile the holy temple, and trample under the ſtrong holds of Sion, and ſhall deſtroy the Ordinance of Gods daily worſhip, placing in the Temple an abominable Idoll, cauſing deſolation where it comes.*

1. By the bloud of innocents ſlaine before the Altar, as 39. of the ſame Chapter, which being a ſanctuary of refuge from bloud, was polluted by the effuſion of it; ſee alſo 2 *Chro.* 23. 14.

2. By their preſence in the Temple, who were ſtrangers to God, and his Religion, *Act.* 21. 28.

3. By medling with holy things, and touching the conſecrated places and veſſels.

4. Yea, they proceeded to diſanull the Ordinance of Gods daily worſhip, and interdict the holy Aſſemblies of the Temple, 47. and commanded the Jews to ſacrifice in every City, 54. *ver.*

5. And Laſtly, placing the abominable Idoll *Jupiter Olympius* in the Temple, and his Sacrifice on the Altar of the Lord, 57.

This Idoll is called abomination: 1. From the Propheticall Phraſe uſuall in the Word, *Jer.* 32. 34.

2. From

2. From the nature of Idolatry, which being a direct dishonour to God is most abominabe in the eyes of God, for which cause he cannot speake of it without some marke of disdaine, *Jer.* 1.13. of desolation, for that Idolatry is an accursed thing, and brings desolation with it, for that it was affliction to the holy Jews, so a cause of desolation to the whole: The refractary Jews were so willing of Gentilisme, that where ever altars were erected, they fell to Idolatry, for which cause Gods plagues are multiplied.

D. Plotters of mischiefe against the Church shall have many aiders, *Est.* 3.6.7.

D. Graceless men make no matter of defiling holy things, *Mal.* 1.7.

D. Prophane wretches medling with holy things do defile them, *Hag.* 2.13.

D. Gods daily worships are especially spighted by the world, as 6.10.

D. Idolatry is an abominable thing in the highest degree, *Jer.* 32.34.

D. Idolatry brings desolation to a people entertaining the same, 2 *King* 21.11.

v. 32. Diverse Jewes revolted from the faith and joyned with him against their brethren, as *Menelaus* who was guide to *Antiochus* in his robbing the Temple, and was more outragious against his brethren then the very Gentiles themselves, as 2 *Mac.* 5.15.23. *Jason*, who entred the City with a thousand Souldiers, and made Hh ha-

v. 32. *In which trialls many of the Jewes shall be corrupted by fair speeches to deny their Religion, but such as are faithfull with God shall gather courage and cleave to their Religion.*

havock of his Countreymen; alſo *Alcimus* who contrary to his oath betrayed his brethren, and aided *Bacchides*, 1 *Mac.* 7.5.16. beſides multitudes of others of inferiour ranke.

D. The treachery of the Natives is dangerous to the State, 2 *Sam.* 15.14.

D. Preferment carries wretches to betray their Countrey, *Neh.*6.10.12.

Whereas the faithfull Aſſideans and zealous, are ſaid to do, there is intended their godly zeale in reſiſting Gentiliſme, and cleaving to the ſole worſhips of the Lord, as is recorded, 1 *Mac.* 1.55. their exploits in war, very noble indeed, follow to be handled *ver.* 34.

D. Such as have the true knowledge of God ſhall never be corrupted to forſake Religion, *Joh.* 2.27.

D. In the greateſt trialls, the Saints do with courage perſevere in Religion, *Act.*20.24.

The which doctrine, that the elect called cannot depart from the faith, being ſo comfortable, obſerve firſt, no cautions in the word given unto men yet ſtanding do prove a poſſibility of falling from grace.

For, 1. They are made to the viſible body whereof ſome may fall, as 1 *Cor.* 10.12. *Heb* 4.1. 2 Alſo for that our ſtanding in grace is maintained by the holy heeding of our wayes according to theſe cautions delivered in the word, *Heb.* 12.13.

Secondly, Exhortations to induſtry for our ſtabliſhing in grace, do not inferre a poſſibility of falling from grace: For, 1. All the promiſes of grace or glory, do admit of and excite to induſtry, in holy meanes ſubordinate to the end promiſed, 2 *Cor.* 7. 1. 2 Alſo for that our good God doth ſo beſtow his gifts of grace

as

as that he ever crownes our induſtry in the meanes of grace, and not otherwiſe, *Phi.*2.12.

Thirdly, threats of Apoſtates do not argue a poſſibility of the Saints falling from grace, *Heb.* 10 38. and 12.13. 1 For that they are made to the outward members of the Church, many of whom are not effectually called, but ſubject to danger of falling: 2. Alſo for that thoſe threats are remedies againſt, and no Arguments of falling, ſerving to quicken unto prayer, and an holy watch, whereby Apoſtaſie is prevented in them.

Fourthly, the danger of Apoſtates delivered to the godly yet ſtanding in grace, *Heb.* 6.5. 1 *Cor.*9.27. inferres not a poſſibility of falling from grace: 1. For that it is upon ſuppoſition onely, and a conditionall propoſition concludes nothing abſolutely, the concluſion ever following in the worſer part: the miſtake whereof occaſioned the errour of the diſciples about the death of *Iohn*, *Joh.*21.22.23. 2 Alſo for that the knowledge of this danger works in them an holy fear and jealouſie, whereby they ſhun the rocks both of temptation and affliction whereon many are daſhed.

Fifthly, The falls of the Saints, *David* and *Peter*, do not inferre a poſſibility of falling away from grace. 1. For that the outward act of obedience, or faith might be interpreted, and yet the habit being an immortall ſeed remaine entire, as in ſleepe the ſenſes are bound, but the power not loſt: 2. Alſo for that ſpirituall life is yet retained, there being in the regenerate part a ſecret reluctance and diſſent even in the action of ſinne, who being born of the Spirit cannot fulfill the luſts of the fleſh: as it fares in an affright, the blood

recoiles to the heart, not out of a purpoſe to yeeld, but the better to fortifie nature againſt invaſion; wherein however we ſeeme pale and wan, yet is our life more ſtrong and whole then before: 3. Laſtly, for that the ſame Spirit that wrought in them renewing grace, doth by the ſame influence continue repairing grace, for which the blood of Chriſt once beſprinkling the conſcience, is ever efficacious, whereby the Saints of God are ſtated in an unperiſhing condition of grace.

Sixtly, the examples of Apoſtates formerly profeſſing the true faith, and thereto gifted and graced of God, as *Alexander*, &c. do not inferre a falling away from grace.

1. For that their graces were common and outward, reſpecting office, as *Saul* is ſaid to have another heart, adorned with Heroicall and kingly vertues; or elſe repreſſing onely, that God and his Religion might dwell on earth, *Pſal.*68.18. Or temporary, never changing the heart, 2 *Pet.* 2.20. Or ſacramentally, aſcribed to them in reſpect of their outward ingrafting into the covenant and ſociety of the faithfull, 2 *Pet.*2.1. None of which is that true ſanctification grace intended in this queſtion.

2. Alſo for that they fall from the faith profeſſed, and not from the faith profeſſing from Religion, but not from the faith by which the Saints profeſſe: They loſe the outward union with, and not the inward and ſoveraigne communion of the Saints.

3. They fall away from grace not ſimply but in reſpect of the judgement of charity; being but the eſteeme of erring men, and that onely probable upon ſuppoſals of ſincerity; fall they do, not from what they were, but from that they ſhould be profeſſed to be, were thought to be, *Mar.*10.29.30. *v.*33.

v. 33. D. In a perſecuted Church every underſtanding hearer is to be an inſtructer of others, *Acts* 8.34.

D. Chriſtians of the beſt quality are yet ſubject to perſecution, *Mar.*10.29.30.

The Saints of theſe times were called to all manner of trialls: They were put to death by the ſword. 2 *Mat.* 5. 25. They were caſt into the mercileſſe fire, 2 *Mac.* 7. 3. They were ſold to the Gentiles as ſlaves, 2 *Mac.* 5.24. they ſuffered the ſpoile of their goods by robberies, 1 *Mac.* 1.37. and none of the Saints but ſuffered ſome of theſe.

v. 33.
Yea ſuch of them as have the knowledge of the law ſhall inſtruct and encourage their brethren in theſe ſufferings, yet many of them ſhall ſuffer the ſword, fire, bondage, and ſpoile for many dayes.

D. Gods people are liable to all manner of trialls both of life or goods, *Heb.*11.36.37.

D. The Lord limits the affliction of the Church rather to dayes then years, as 8.14.

v. 34. This little help, is the exploit of *Mattathias* and his ſons, *Judas* and his brethren, who though they were but a handfull, in reſpect of *Antiochus* Armie, yet through the good hand of the Lord, proſpering their attempts, they were a refuge to their diſtreſſed brethren, and a vexation to their enemies, to whom they gave many onſets, many foiles, 1 *Mac.*2.24. 18. 29.47. yet were there many falſe brethren, as *Alcimus* and others.

v. 34.
Yet in this diſtreſſe this ſhall be holpen by the courage of ſome zealous of Religion, yet among them many ſhall be joyned, of falſe and treacherous hearts.

D. The Lord will not have his Church wholly deſtitute of helpe, as 1. 21.

D. A little helpe in the Lords Cauſe may do great exploits, *Gen.*14.14,15.

D. Even among profeſſours of zeale ſome are falſe-hearted, *Joh.*6.70.

v 35. D. The Rage of perſecution is limited to ſome of the godly only, *Rev.*2.10.

D. There is ſpeciall uſe of the afflictions of the Church, *Zach.* 13.9.

D. Perſecution is of uſe for the triall of grace in Gods ſervants, 1 *Pet.*1.6,7.

D. Afflictions are of uſe to purge corruption out of the godly, *Iſa* 27.9.

v. 35: *The which perſecution ſhall be for the triall of their zeal, to purge away the droſſe of corruption, and to declare their innocencie of life, untill the end of this rage, for now is the time appointed for the end of Javans rage.*

They are ſaid to be whited: For, the glory of their innocencie of lives and ſufferings did hereby appeare, to the admiration of friends and foes, 1 *Mac.*3.9.26. White, being the Embleme of Innocencie, the Enſigne and Garland of victory, *Rev.*6.11.

D. The patient ſufferings of the Saints do purchaſe them a Crowne of honour, *Rev.*7.13.

D. The afflictions of the Church ſhall not exceed the time limited of the Lord, as 9.1.

This time of *Antiochus* perſecution is the time of the end of *Javans* rage: The firſt verſe finiſhes the tyranny of Babel; the ſecond, containing foure Tyrants of the Perſian State, finiſhes their rage with *Xerxes* ſo famous

over-

overthrow; and the third begins *Javans* firſt oppreſſor: and ſo is continued a Series of the Greekiſh Tyrants ſucceſſively untill *Antiochus* the vile in 35. who however he was not the laſt king of Syria, yet was he the Jews laſt Oppreſſour; *Javans* combe was cut by the ſhips of *Kittim*, ſo that he ſate ſtill.

The which the Spirit of God would eſpecially have obſerved, for which cauſe he cites his former words of 8. 17. 19. concerning the appointed time of *Javans* rage, that ſo the wiſe hearted might by conference of theſe two, obſerve the wiſedome of the Spirit, and the ground of their conſolation.

D. The afflictions of the Church ſhall continue the Lords appointed time, *Jer.* 28. 10. 11. 14.

v. 36. The Prophecie following cannot be intended for *Antiochus* the vile:

Firſt, his hiſtory was compleat before, both concerning the ſeverall invaſions of Egypt, and attempts againſt the holy Land; ſo that the following Relation to the end of the twelfth Chapter, can intend no new thing, ſaving his death, which being related 8. 25. was needleſſe here, being beſides the Angels principall ſcope; his victorious conqueſts are mentioned before, he exalting himſelfe, and treading the Starres under foot; his ſpoile of the land for gaine, before his ſetting up of *Ju-*

v. 36.

And the king that ſhall come againſt him ſhall conquer and domineer, as ſeemeth him good, and ſhall grow exceeding great, triumphing over all Kings and Magiſtrates. yea, and ſhall utter blaſphemies againſt the high God of all the kings of the earth, and ſhall proſper untill the utter end of the Lords indignation againſt

piter Olympius; which worts I ſee not why they ſhould be boyled againe.

Secondly, his three expeditions are mentioned before, with what fury and ſucceſſe he invaded Eypt, and his repulſe by the Romane Embaſſage, in the 29. verſe. All Hiſtory examined, it will be much ado to finde three invaſions of Egypt; but a fourth after *Popilius* Embaſſage will never be yeelded with any conſent.

against the Jewes, the which is preciſely determined of the Lord.

Thirdly, it ſounds ill, that *Antiochus* ſhould be ſaid to do what he will, & proſper without controule, who even now was curbed with the wind of words, from the Roman Embaſſage: If any apply theſe Phraſes to the tyranny over the Jews, let them conſider: 1. His rage is punctually deſcribed in the five laſt verſes. 2. Alſo that theſe are Imperiall ſpeeches, as in the third verſe, and not tyrannicall, and ſo applied. 3. Yea further, that the affront that *Judas* and his brethren, with the aſſiſtance of their zealous fugitives, called Aſſideans, gave unto his Armies, hindered him from doing what he would. 4. Yea, ſo far was it otherwiſe, that the ill ſucceſſe of his Armies there, brake his heart, as in 8. 25.

Fourthly, no king of Egypt did ever war with *Antiochus*, after that the ſhips of *Kittim* had eaſed them of his fury; much leſſe ſhall any dare give him the onſet, as the King of the South doth in verſ. 40. No, no, they were too well appaid that they were ſo ſhut of ſo ill a Neighbour.

But this King, is the Romane State, or fourth Monſter, mentioned in the ſeventh, as may appeare:

1. This King is ſaid to proſper untill the end of the in-

indignation of God against the Jews, wherein it consenteth with that of the 7. 23. to the end, where the fourth Tyrant holds the Kingdome untill the Restauration of the Jews.

2. The Angel varies his speech, both in the Clause of the former, and beginning of this verse, for having observed the end of *Javans* indignation, he proceeds with an evident Transition: The King, not adding North or South, shewing he intended another State, the which he never did, while his History of the Syrian and Egyptian Kings was in handling; Thrice doth the Angel point out the Romanes with different denominations, calling them a Prince 18. as he had done Grecia 10. 20. not yet having attained the Empire; calling them ships of *Kittim*, 30. beginning then to Act their Prophesied Empire; calling them the King, having now attained the Empire with very large dominions.

3. The holy Apostle citing these words of *Exalting himselfe above all that is called God*, applies it to the Romane Antichrist; such is the authority of that Spirit, by which he speaks, that I dare not otherwise apply it: some otherwise minded, being wrung with this reason, affirme *Antiochus* was a type of Antichrist, and so these words may be applied to both, whom I desire to advice: 1. Whether *Antiochus* may not as fitly be a type of the Turke, one little horne typifie another; and if so, (as sure there is thrice more agreement) then whether if we make such things types, and Anti-types as have some neer resemblance together, we shall not offer violence to the Acts and office of our Lord, in whom all Typicall divinity ended: Or 2. Whether Types and

Tropes may ſafely be admitted where propriety of ſpeech may take place.

4. Laſtly, the whole Series and order of theſe events may not without violence be applied to *Antiochus*, as his diſregard of the deſires of women; *Antiochus* was no foe to honeſt marriages as is the Romane State under the eighth head, the Papacy: alſo *Antiochus* death was not in the glorious holy mountaine Judea, as in 45. but in Elamais in Perſia: beſides the ſeverall events on each verſe ſuting fitly and onely with the Romane State, and the ſeverall hornes thereof. Now whereas the Romane State is ſaid to magnifie himſelfe above all that is called God, to wit, kings & Governours, who are ſaid to be Gods in reſpect of the Lords deputation of them as Vice-Royes in the office of government; and children of the Higheſt in reſpect of the earths heritage which they as the Lords-heires by a civill right do enjoy; *Pſa.* 82. 6. The which inſolency is moſt evident, the 2. *Antiochus*, father and ſon; *Syriaes* ſtouteſt warriours were brought to bow, and crouch to them in a moſt ſervile manner: *Perſeus* king of Macedonia, was brought to trudge with wife and children after *Æmilius* triumphing Charret, and his kingdom rendred, *Hannibal* flying firſt to *Antiochus* the great, and after to *Pruſias* king of Bithynia, was ſent for thither by the Romanes, and in fine, finding no way to eaſe himſelfe of their Tyranny, he poiſoned himſelfe: *Gentius* king of the Illyrians felt to his coſt the Romane terrour, being vanquiſhed in battell, he with wife and children was ſent priſoner to Rome by *Anintus* the Pretor: What ſhould I more ſay of *Pruſias* king of Bithynia, *Eumenes* king of Pergamus, *Ariarathes* king of Cappadocia,

docia, *Deiotarus* king of Galatia, and *Mithridates* king of Pontus, a terrour of the world: all which either willingly nnder went the Romane yoake, or by resistance brake their own hearts, and lost their kingdoms: Now if any would restraine this Tyranny and these earthly Gods to the Jewes onely (however the Angels meaning, interpreted by the Apostle, be abused) yet have we evidence of their insolency over the Government of the Jewes, more fully then can be affirmed of *Antiochus*; for by them the Scepter was taken from Judea, and the kingdom translated into a Province, and the Romane legions billeted in every City of note; by them all government of Capitall causes both for laws, offices, and penalties was taken away; by their deputies *Florus*, and others, their nation was first rent and wasted, and after Jerusalem equalled to the earth by *Vespasian*.

But especially this insolency over earthly gods is notorious in the Romane Antichrist, which not onely the Apostles witnes doth confirme, but even Records of history from time to time do assent; wherin I finde no lesse then twenty famous Emperors & kings trampled under foot by him; some of whom have been excommunicated by him and deposed from their kingdoms, their people mean while dispensed with in deniall of subjection, others brought to cruell, shamefull, & miserable deaths, and some digged out of their graves, and burnt to ashes, and all of their kingdomes miserably torne by the Popes, and their complices; to say nothing of such as were made away by his device of holy wars, nor yet of those who spent themselves in his aide and succour, the mean while he had his Agents (flying locusts) work-

ing their ſeverall Countries to his own purpoſe.

D. The Lords of the Church injoy large dominions in her Title, *Ezek.*29.20.

D. Such as bear Gods perſon in government are honoured with the name of God, *Joh.* 10.34.35.

D. Tis a high degree of pride to deſtroy the Ordinance of the civill Magiſtrate, 1 *Pet.*2.10.

D. Such as are in the office of miniſters are ſubject to civell authority. *Act.*25.11.

D. Exaltation above all civill powers and authority is a note of Antichriſt, 2 *Theſ.*2.4.

A ſecond note of the Romane State is blaſphemies of the mighty Jehovah, wherein Rome ſhall bear the bell, their impudency herein being moſt notorious; Upon *Papilius* Embaſſage *Ptolemy Philometor* and *Cleopatra* do acknowledge by their Legates that they were more beholding to the Senate, a people of Rome, then to their parents, then to the immortall Gods; the which they ſwallowed down without any grudge: Afterwards *Cicero* in an Oration utters diverſe blaſphemies againſt Gods Religion, as barbarous ſuperſtition, and againſt God himſelf whoſe worſhips were unworthy, the people of Rome, ſeeing the nation (meaning the Jews) was overcome in battell, notwithſtanding their profeſſion of and aſſiſtance from this God; the which blaſphemous eloquence was entertained and applauded: Yea after this the Emperour *Tiberius* deſirous to authorize our Lord Chriſt, amongſt the number of the Romane Gods, was reſiſted by the Senate, who pretended that by vertue of an ancient decree, they onely had power to make and unmake deities as they pleaſed.

But this Blaſphemy is moſt palpable in the Romane Anti-

Antichrist, who challenges to be stiled God, and that by the Emperour himself: for which cause they bring in *Constantine* the great calling him God; others his disciples stile him our Lord God the Pope, some a certaine deity on earth, others the greatest deity on earth; yea those things not done in a corner, but acted upon open Stage, seen and allowed at Rome.

D. Contemners of Gods Ordinance will after a while fall to direct blasphemy, 1 *Thes.* 2.15.

The prosperity of the Romane Tyrant, under some of the heads or hornes, is here foretold to continue long, even to the end of the affliction of the Jewes; true it is that many of her heads are fallen long since, yet we may see the Papacy the eighth head, & the Turkish State the little horne, do yet domineer in the Church, and over the Jewes; for how ever Babylon the great is said to be fallen long since, at the outbreake of the glorious Gospell from under the darkenesse of Egypt-Sodome, yet her utter ruine is reserved to the time of the end of the Jewes resurrection from the dust of their dispersion, when meeting with her fellow Tyrant the Turkish State, they shall both be cast into the streams of fire and brimstone issuing from the ancient of dayes.

D. Most wicked men may prosper long in most wicked courses, *Eccle.* 8.12.

D. The Lords own determination shall surely be accomplished in its own time, *Hab.* 2.3.

v. 37. The holy Angel proceeds to decipher the Romane tyranny, by divers eminent notes of Antichrist, who sitting in the Temple of God as an inbred enemie,

v. 37. *And shall fall away from the God which his forefathers worshipped, and shal de-*

1870 Jan.y The Jesuits are now actually aiming at the promulgation of a new Dogma to the effect that the Pope is infallible by the Ecumenical Council now sitting at Rome!! But it at Geneva actually calls Pius IX a 3d incarnation of the F. J. C.!!

was to be moſt familiarly known of the Church.

His firſt note is his Apoſtaſie from his fathers God: The Pope profeſſes to be the ſucceſſor of the holy Apoſtles, and yet falls away from the true God, whom they worſhipped and preached; ſo that while they pretend antiquity and ſucceſſion, they openly declare their hereticall flouriſhes, and wind of vaine Doctrine; yet worthy obſervance it is, that the Angel intends not any profeſſed & formall revolt, but calls it a diſ-regard and light eſteem; being covertly carried, and rather intended, in the affection of the heart, then pretended in outward ſhew: Accordingly Antichriſt profeſſes to be Chriſts deputy, and the Spirits Oracle in defining the ſtate of Religion and Faith, and claiming all Appeales to be made to him, and his infallible Conclave; yet indeed all this is but in pretence, like the wind *Caciacus*, which blows one way, and drives another, for (ſuch is the patchery of hereſie) all the offices of Chriſt are overthrowne, and his Holineſſe alone jets it in the Chair of Chriſts Theandricall actions.

ſpiſe honeſt marriage, ſo much deſired of women, proceeding to flat Atheiſme, exalting himſelfe over all.

Firſt, his Regall, in arrogating the dominion of heaven, earth and hell.

Secondly, his Prieſtly, in eſtabliſhing another propitiatory ſacrifice, daily to be offred, and in the coining of new Advocates and Interceſſors.

Thirdly, his Propheticall, by their unwritten verities, their new Articles of faith, their Apocryphall Bookes, their new ſenſe of every Scripture, the which, they ſay, varies with the different interpretation of the

the preſent Pope even where he determines contrary to what former Popes have done: becauſe it proceeds from his Holineſſe unerring breaſt.

D. Antichriſt is an Apoſtate from his fathers God, 2 *Theſſ.* 2. 3.

His ſecond Note is his deſpiſing of honeſt marriage, ſo much deſired of women: *Antiochus* departing from his wives bed by incontinencie, is a cauſe too meane for ſuch an heavenly Oratour; yea, beſides that, theſe are Corporation ſpeeches, deſigning States, not Perſons: It cannot be that one wives affection and lawfull deſire of her husbands ſociety, can be called the deſire of women.

But Antichriſt is notoriouſly eminent for deſpiſing of lawfull marriage:

1. By his inhibition of lawfull marriage to all the the Clergie, opening thereby a gap to all uncleanneſſe and unnaturall luſts.

2. By his diſpenſing with married perſons to forſake ſociety without conſent of the wronged partie, and to retire themſelves into religious houſes.

3. By diſpenſing with inceſtuous marriages, *Herodias* to marry two brethren, our own State being witneſſes herein.

4. Laſtly, by their Hereticall doctrine teaching marriage in it ſelfe to be an uncleane thing, and in it ſelfe a pollution of holy orders: wherein let the godly minded obſerve how their poſitions do interfere and hack one on the other; marriage is a Sacrament and an holy myſterie, and marriage is in it ſelf a pollution of the fleſh: What agreement betweene holy and pollution? fond dotage! as if the Lord had ſanctified an un-

uncleane thing to ſignifie and ſeale divine myſteries, as needing to be beholding to the Devill for an Element.

D. Antichriſt is an enemy to honeſt marriage, 1 *Tim.* 4. 3.

His third note is his Atheiſme, not regarding any deity at all; it being uſuall with men that depart from their fathers God, they do it in exchange for ſome other God whom they deem more worthy of divine honour, as in *Ahaz*, 2 *Chro.* 28. 13. But it fares otherwiſe with that man of ſin, who falling away from the God of old Rome in her primitive purity, hath not fallen in with any other, but exalting himſelfe above all deity whether his fathers or others, for which purpoſe let their blaſphemies be attended.

The Pope hath the ſame Conſiſtory with God, and the ſame Tribunall with Chriſt, the Pope is Lord of heaven and earth; from the Pope no appeales may be made, no not to God himſelfe: The Pope can do all that God doth: The Pope is the husband of the church: The Pope is the foundation of faith, and may change the forme of the Sacraments delivered by Chriſt: The Pope may decree contrary to Saint *Paul*. Now if any do object, theſe to be the applauſes of his flatterers and clawbacks, tis true they were ſo uttered; but the flatteries of theſe Canoniſts doe come to be received Doctrines, for whereas diverſe Popes have directed ſeverall Commiſſions for the peruſall of the works of the learned, with authoritie to purge whatſoever was not Orthodoxall, and accordingly many better things have come under cenſure, yet theſe ſtand ſtill as being very pleaſing to his Holineſſe humility, and unworthy the leaſt violence.

D. An-

D. Antichriſt is a groſſe Athiſt, not regarding any Deity at all. 2. *Theſ.* 2. 4.

v. 38. Further, Antichriſt his fourth Note is Idolatrie, the which worſhip, he ſhall direct to the true God, the God of hoaſts, whom he deſcribing after his new coined Invention, farre differing from the ancient received doctrine of Romes purer Times, ſhall make a very mocke God, and a meere Idoll: This is the Popes Breaden-God, who though (truely taught) he be the true God, to whom they direct their Maſſe, yet their fictions of the propitiatorie Sacrifice of this Breaden-God are ſuch, as old Chriſtian Martyred-Rome never heard of, as their Fathers never knew, a God made by a Prieſt, the Creator by the Creature. 2. Their fathers never knew the ſubſtance of Bread and Wine tranſubſtantiated into God; the accidents of whiteneſſe, roundneſſe, and wheaten taſte remaining without a ſubject. 3. Their fathers never knew a Propitiatorie Sacrifice for the dead, every Maſſe looſing one out of Purgatorie. 4. Their fathers never celebrated the Sacrament of Chriſt his Propitiatorie Sacrifice with Proceſſions, knockings, kneeling, ducking, and other ſuch toyous and antike geſtures. 5. Their fathers never obſerved the Sacrament of the Propitiatory ſacrifice of Chriſt in the Chancell by the Prieſt alone. In the mean while the people in the body of the Church beholding it elevate by the Prieſt, doe adore it onely, eat it non.

v. 38. *And in his greatnes he ſhall worship the God of hoaſts, even ſuch a God as his forefathers never dreamed of, whoſe worship hee ſhall garnish with the glorious Pompe of gold, ſilver, & other deſirable things.*

6. Laſtly, their fathers never knew Votive Maſſes, Propitiatory ſacrifices, for Temporall maladies, as women in child-birth, peſtilence, famines, war, & ſuch like.

And as Antichriſts God is a new Invention, ſo the honour due to him is as vaine, conſiſting in outward Pompe of glorious Churches, ſilver veſſels, gorgeous apparell, as Albes, Copes, Veſtments, Crucifixes, Reliques, Muſicke, and whatſoever might ſeeme deſireable to carnall reaſon, all was outward glory, for inward beauty there was none.

D. Antichriſt is no Infidel, acknowledging the God of hoaſts, 2. *Theſ.* 2.4.

D. Antichriſt is an Heritique, faining new and unknowne things of God, *Revel.* 16.13.

D. Antichriſt doth garniſh his worſhip of God with all gorgeous and precious things. *Revel.* 17.4.

v. 39. The Romiſh Antichriſt is deſcribed by a fifth Note of his Potency and proſperity, enlarged in three ſeverall or ſpeciall things. 1. His planting his new coyned God and Breaden worſhip in the chiefeſt Cities of the Empire, ſo that no place or perſon might enjoy the benefit of Lawes, Liberties and Traffique, unleſſe they had ſome dependance on the Beaſt of the Papacie, at leaſt they muſt be of the number of his name, eſteemed members of the Latine Church, *Revel.* 13.16.17. 2. In preferring his Favorites, the Merchants and

v. 39. *Thus ſhall hee prevaile, planting his new coyned God in the ſtrongeſt Cities of the Empire, and of his Favorites, whom hee pleaſeth, he ſhall honour and prefer over many Countreyes, diſpoſing of all the Offices and promotions of the Empire to whom hee pleaſeth for gaine.*

Factors

Factors in the Sea of his ſuperſtitions; his Cardinals, Abbats, Prelates, being as Princes and Lords in their Seigniories; w hom with the Retinew of inferiour Orders, hee hath honoured with the fatteſt places of the whole Empire. 3. By diſpoſing of the kingdomes of the earth as he pleaſeth, not onely of the ſpirituall promotions, which are as vendible at Rome as any other commodities, ſo that very boyes have been created Cardinalls and Biſhops for price; but alſo Kingdomes, Duke *Domes*, and othe Seigniories have been at his diſpoſall: *Alexander* the ſixth drew a line over the Globe of the earth, dividing the one halfe thereof to the *Caſtilian*, the other to the *Portugall* king, by which things he did exceedingly raiſe himſelf, huge maſſes of money being ſcraped together thereby.

D. Antichriſt is induſtrious to plant his Idolatrous worſhips in the ſtrength of the Empire, *Revelation* 16. 13.

D. Antichriſt is forward to preferre the favourites of his ſuperſtition, *Rev.* 18. 15.

D. Antichriſt diſpoſeth all the poſſeſſions of the earth for gaine, *Rev.* 18. 9.

v. 40. This king of the South may not be *Ptolomy Philometor* who never aſſaulted, never provoked a new *Antiochus*, accounting it a great happineſſe to be eaſed of him by the mediation of the Romanes; and not yet having recovered *Antiochus* former ſpoiles. But this king of the South intends the next Tyrant over the Jewes,

v. 40.
And in the end of his Tyranny over the Jewes, a king from the Southerne parts ſhall give him a moſt furious aſſault, and after him another king from the Northerne parts

who next unto the Romanes was Lord of them, and won Judea from them; the which from all consent of history appeares to be the State of the Sarazens, called here the King of the South, either for that they arose out of Arabia, which lay Southward from Judea as well as Egypt; or else for that they planted themselves in Egypt, Alexandria being the Imperiall City of their Souldan before their invasion of Judea: so that king of the South may bear the same construction it hath done before: These Sarazens being the posterity of *Hagar*, of whom they are more truly stiled *Hagarens*, were mustered among other by the Emperour *Heraclius*, warring with the Persians, and comming to the Emperours Treasurer, to receive the pay of their service, they instead of paiment, were chidden with churlish words, and called Arabique dogs; which indignities they took so offensively, that under the conduct of *Mahomet* their Captaine *An. Dom.* 623. they invaded Damascus, and tooke it, and afterwards incroached further in Syria, Egypt, Phenicia, and Palestine, and had intestine wars with the following Emperour of Rome; whereupon grew the holy wars (superstitiously so called) about the claime of the City of the Sepulchre of our Lord, costing much Christian bloodshed in 7. or 8. voiages of Emperours, or other Princes of Christendome thither.

parts shall war against him in a very terrible manner, with warlike preparation by sea and land, and shall conquer divers Countries of the Empire with great successe.

But some may here object that Jerusalem was now Christian (if to be Antichristian bee Christian) and inhabited by other Nations then the Jewes, and therefore

fore this was no oppreſſion to them; But let ſuch obſerve the ſcope of the holy Angel, which is to ſhew the oppreſſors of the Jewes, eſpecially in withholding the kingdome from them, the which upon their reſtore is to be reſtored. Now the Title of Judea firſt fell to the Sarazens when the Romane Emperour loſt it, for that therein they might truely be termed Oppreſſors.

Obſerve, the Sarazens are ſaid to puſh at him, to wit, the Romane Emperour, they doe but puſh at him, the title of Judea was litigious, being won and loſt, and won, and no ſetled and quiet poſſeſſion of Judea being enjoyed, notwithſtanding the quarrell of the holy wars was continued twixt them, in their interchangeable victories, as long as Syria and Egypt had contended about the ſame title before.

D. Such as uſurpe the heritage of the Lord, doe enjoy it with little peace, as in 12. 13. verſes.

The third Oppreſſour of the Jewes under the Romane Empire is here called the King of the North, and muſt needs be the next Oppreſſor, who conquered divers Countryes of the Romane Empire, and amongſt others Judea, deciding the litigious title thereof, not by Arguments, but Rapine and violence; the which was the Turkiſh State, ſaid to be King of the North, either for that they were Scythians ariſing out of the Northerne parts of the world, or elſe for that they poſſeſſed Syria: the which being North from Judea is ſo termed throughout this Chapter, as Egypt the ſeat of the Sarazens is here called South: Theſe Turkes were at firſt a baſe people and of ſmall beginnings, unworthy the Record of Hiſtory; their names not heard of untill about the time of *Conſtantine Copronymus*, and *Irene*

the Empreſſe: who at the firſt had great wars with the Sarazens, which was compoſed upon this condition, that the Turkes in Perſia ſhould undergoe the name of Sarazens, deeming thereby to gaine them to their Mahumets religion; the which project ſucceeded accordingly: by this Compoſition the Turkiſh State grew great, their ſtrength being doubled, and ſo gleaned from the Romane Empire, the Kingdomes of Aſia, Syria, Egypt, Judea, Meſopotamia, and all Græcia, &c. And after about the yeare 1300. *Ottoman* the firſt, being a ſtout Warriour, after many victories called himſelfe the King of the Turkes, in the reigne of *Albertus* the firſt, Emperour of Rome: Not long after *Mahomet* the ſecond, beſieged Conſtantinople, and wan it from *Conſtantine* the Emperour of Greece, and there placed the Emperiall ſeat of the Turkiſh Impire, in the dayes of *Frederick* the third, Emperour of Rome.

Thus the Turkiſh State was exalted to his potencie of command that we now ſee; the which things no way ſuit with *Antiochus* the vile, for that he never made a defenſive war with Egypt, after the ſpoile of Jeruſalem, nor yet had ſuch extraordinary ſucceſſe in his wars, after the remove of the daily ſacrifice; much leſſe did he purchaſe ſuch riches and treaſure by this fourth expedition: No, it is well known he was exceeding needy in the laſt yeare of his reigne, (to which this Egyptian voiage is referred) whereby he was driven to rob the City and Temple of Perſepolis, 1 *Mac.*6.7.

Theſe aſſaults that are given to the Roman State both by the Sarazens and Turkes, are limited to the times of the end, to wit, of the Roman tyrannie over the Jews, as *Javans* rage was determined in 35. ſo here the tyrannie of

of *Kittim*, out of whoſe hands, the Turkiſh-little-horne had wreſted three parts of ten, whereof Cœloſyria was a part: Thus Judea, toſſed betwixt the children of *Kittim* and *Hagar*, at laſt fell into the poſſeſſion of *Togormah*.

D. When the rage of Tyrants is come to the full, the Lord puts an end thereto, *Revel.* 6.11.

D. The perſecuting State ſhall have one Adverſarie on the backe of another, *Eſay.* 21. 21.

D. The Turkiſh State is famous for warlike preparations, *Revel.* 20. 8.

The Countries of the Turkiſh Empire are ſummoned to be three, *Aſia*, *Græcia*, *Syria*, other reckon *Egypt* among the 3. hornes pluckt up by him, which it cannot be, ſith it was loſt from the Romanes long before the Times of the Turkes, and notwithſtanding all the Attempts of the holy wars, was ſtiffely maintained by the Sarazens.

The meditation of this truth is of ſpeciall uſe: for the Turke having made many Sallies, invading the States of *Germanie*, *Spaine* and *France*, hath beene beaten backe with loſſe and ſhame; The reaſon is not eaſily diſcerned, the Lord hath limited his terrour to other remote countries: It ſufficeth theſe that they have another enemie within them, the ſonne of perdition, ſitting in the Temple of God (or boſome of the Church) who is like to do them all the miſchiefe he can: againſt whom the States of *Europe* are to agree, and bend their forces; but as for the Turke, as he ſhall never grow greater among us, ſo ſhall he never receive ruine by us; That Trophy is reſerved for others neerer home.

D. The events of wars and kingdomes of the world are

are divided according to Gods appointment, as 27.

v. 41. More particularly, mention is made of Judea, and the borders adjoyning thereunto, that ſo the extent of the Turkiſh Tyranny may bee the better underſtood: Egypt being the marke the Tyrant aimed at, Judea and the borders were as the key of Egypt, to theſe Perſian and Syrian Turkes, and therefore were firſt ſubdued; but as for others, as Ammon, Edom, and Moab lying on the other hand, and bordering upon the wilderneſſe of Arabia were neglected in this expedition for Egypt: Firſt, either for that the Lord would not vouchſafe them the honour of ſufferings, for that they being an Apoſtate brood, whom their holy Progenitors had placed neare the land of Canaan, that ſo they might have ready acceſſe to the Iſrael of God and his worſhips; but they ſoone forgat the Lord, for which cauſe the poſteritie of Jacob was choſen of God, *Acts* 13.17. Secondly, or elſe for that theſe Saracenized Turks of Perſia were willing to ſpare their old Parent Arabia. Thirdly, or elſe theſe neighbour Countreys were ſpeciall receptacles of the diſperſed Iſrael: for which cauſe the Tyrant ſhall not oppreſſe their lands: the which is the rather to bee obſerved, for that the Jewes in times of war, and famine did by multitudes retire themſelves thither. We have here another Argument againſt the project of *Antiochus*, unto whom theſe Countryes were in ſubjection, ſo that they ſcaped not any more then Egypt or Judea: *Hircanus*

41. *v.*
Hee alſo ſhall conquer and poſſeſſe the land of Iudea, & other neighbor countreyes ſhall be ſubdued, onely the Edomites, Moabites, and the neareſt part of Ammon ſhall eſcape his reach.

nus having done them outrage and ſpoile, and hearing of *Antiochus* intended revenge, poiſoned himſelfe, diſpairing to ſatisfie *Antiochus* for his injuries therein.

D. Earthly men contending, doe trample under-foot the beloved of God, as 26.

D. Holy hiſtories doe eſpecially containe the trials of the Church, as 10. 14.

D. Rebellious children are ſpared, when beloved ſonnes are ſcourged, *Amos* 3. 2.

D. The Tyranny of wicked men is preciſely limited how far they ſhall goe, *Eſay* 7. 7.

v. 42. Other countreys neighbouring, were ſubdued in this Invaſion of Egypt, as Antiochia, Damaſcus, Tripolis, Sidon, &c. but eſpecially Egypt, notwithſtanding all their warlike preparation;

v. 42. *Yea he ſhall invade Egypt and the other Countreyes there abouts.*

whereto Hiſtory doth accord: *Zelimus* the great Turk bearing a grudge to *Gaurius* the Sultan of Egypt, gave him battell about the yeare 1515. and not content with the victorie paſſed thorow Syria and Judea into Egypt, where after much contention, he at length conquered it wholly. Thus Egypt (all the power and Tyranny of the Sarazens notwithſtanding) became a vaſſall to the great Turke.

D. None ſhall be able to ſcape the hand of revenging juſtice, *Jer.* 30. 24.

v. 43. The gaine that was purchaſed by this Invaſion was very great, of gold, ſilver, and other precious ſtuffe of Egypt, which treaſures however the Natives had hid

v. 43. *Alſo he ſhall ſcrape together the treaſures of Egypt, both of Gold, Silver, and*

hid from him, yet hee not content with the ſpoile and prey of warre, did uſe divers torments, inforcing them thereby to confeſſe where their treaſure lay: and thus he dealt not with the baſer ſort, but even with the great ones, the Nobles of the land, yea their king himſelfe not excepted, for having taken *Tenumbeius* captive, before he put him to death, he ſet him on the rack, thus wringing out of him where his hid treaſure lay. The like uſage found the Inhabitants of the Royall city Memphis, and many Families of the Royall race beſides, no cruelties being unaſſayed wherby he might work out of them the good of the land; ſo that it is not in vaine that the Angel maketh mention of the hid treaſure, the hiding whereof coſt them ſo deare.

and other precious things, the Ethiopians and Lybians aſſiſting him therein.

D. Worldly men are carefull to hide ſafe worldly treaſure, *Luk.* 16. 3, 8.

D. The care of earthly treaſure, expoſeth the owners to great danger, 1 *Tim.* 6. 9, 10.

D. The Lord giveth wicked ones power over the treaſure of the earth, *Pſal.* 17. 14.

The Lybians or men of Affrike and Ethiopians or Black-Moores were aiders of the Turkes in theſe wars: who dwelling upon the borders of Egypt, were uſefull friends in ſuch a ſervice for the daily ſupply of new forces, victuals, and other viands neceſſary for warre, for which cauſe they are ſaid to follow his ſteps.

v. 44. Theſe rumours from the Eaſt are ill applyed by ſome unto *Antiochus*, diſquieted about the Parthian wars: for, 1. *Livy* reports

44. *v.* *But the newes of great Commotions borh from the Eaſterne*

ports *Antiochus* death in his fourth Booke, but this Parthian warre in 49. 2. Alſo that *Antiochus* who warred with the Parthians was by them taken alive and kept captive, the which the hiſtory of the life and death of this *Antiochus* controules. 3. This *Antiochus* with whom they warred had a brother calld *Demetrius* imployed in the ſervice: But *Antiochus* the vile had no brother, ſave *Seleucus Philopator*: So that it appeares that this *Antiochus* king of Syria who warred with theſe Parthians, was not *Epiphanes*, but *Sedetes*, of a far later ſtampe. Alſo the reports of Commotion in the North, are as much miſtaken: For whereas they are applied to be the reports of *Judas* and his brethren prevailing againſt his armies, the true Hiſtorie can no way beare it; for that, 1. Syria is north from Judea, and therefore called North in this Chapter: and therefore we may not ſuppoſe Judea to be north from Syria: 2. Vpon this news the king of the North muſters up all his forces, and comes with great rage into Judea, as 46. verſe, which *Antiochus* dd not: for (themſelves acknowledge) hee ſent *Licinius* his Captaine with one half of his Armies into Judea, and with the other halfe hee went in perſon againſt the Parthians, and could not therefore plant himſelf in Judea, as this adverſary doth: 3. And laſtly, the Commotions both in eaſt and north make but one adverſary, for which cauſe the defendant is ſaid to invade Judea onely, yet with this intent to deſtroy both theſe Rebels: ſo that we muſt not apply eaſt and north

ſterne or Northerne parts ſhall much affright him; for the ſuppreſsing whereof he ſhall muſter up all his forces, with a bloody purpoſe to deſtroy and cut off all of them.

to people ſo remote and different one from another. But theſe rumours out of the eaſt and north, I take to intend the riſing of the Iews out of the bordering countreyes lying eaſt and north from Iudea, who gathering together to plant themſelves in Iudea, are a fit object of the Turkiſh fury in their owne land: for the evidence of which truth, let theſe conſiderations be indifferently weighed.

Firſt, the holy Angel hath interpreted the ſeventh Chapter concerning the three laſt monſters, (the tyrannie of the firſt being overblown) unto the reſtore of the kingdome to the Iewes, the which is altogether forgotten unleſſe it be compriſed from the 44. verſe to the end of the Propheſie; the Expoſition of which reſtore being moſt comfortable, I dare not imagine that it ſhould be omitted.

Secondly, the ſcope of the whole Propheſie is to ſhew the loſſe and reſtore of the Iewes kingdome, the diſtreſſe of the one, the happineſſe of the other; for which cauſe it begins with that king that ſpoiled them of the kingdom, and tooke them captive: Accordingly, it is of great conſequence, that the Prophet having this while acted the Tragedie of their troublous State, ſhould end with a joyfull Cataſtrophe of their Repairs.

Thirdly, their converſion is foretold to come from the eaſt, *Revel.* 16. 14.

Fourthly, it is obſerved, that the Iewes are ſpecially converſant in thoſe Eaſterne parts neer Iudea, hankering after Canaan, though out of a fooliſh expectance of an earthly Meſſiah; for whoſe reſidence in the Arabick parts, Ammon, Edom, and Moab, are thought to be ſpared by a ſecret providence in 42. Alſo Northward in

in Syria and Chaldea, whither both the 10. and 2. Tribes were carried captive; and as for the 10. no man can ever ſhew that they returned, the ſacred hiſtory is rather for the contrary: And it is not known that multitudes of the two Tribes being gentilized ſtayed behinde in time of the returne.

Fiftly, the enemy himſelfe for the ſuppreſſing of theſe commotions, addreſſes himſelfe for Iudea, and there doth pitch the Tents of his ruinous rage, ſo that theſe Rebells muſt needs be ſuch as were deſirous to plant themſelves in Iudea, otherwiſe it had concerned him to have ſent forth two Armies into two ſeverall parts, but it is plaine Ieruſalem was their Center, his attempt.

Now the firſt effect it workes in this great Monarch, is fear and diſquiet of heart, and no marvell: for 1. They were domeſtick enemies beſetting him before and behinde, and ſpending of the ſtrength and revenues of his State: 2. They were well knowne to him to be a people for numbers, wealth, and warlike fame, able to cope with any the greateſt Monarch of the world: 3. The Turkes have an old Tradition that they ſhall laſt of all be ſubdued by the children of *Iſaac*: *Purcaſe Pil.* 4. Their union from the parts of Arabia and Syria ſeemes to be ſudden, and their faction growes exceeding ſtrong, before the newes could be brought to Conſtantinople in Grecia, ſo that the ſuddenneſſe of the event did preſage ſome ill event as *Politicians* ever well obſerved, 2 *Sam.*20.2.6.

D. The greateſt kings are often aſſaulted with the greateſt feares, as in 5. *Chap.*6.9.

D. The Jews ſhall be gathered together in one from the places of their diſperſion, *Rom.*11.26.

The ſecond effect this newes workes, is a murtherous diſpoſition, that whereas he had ſuffered the Jews their lives, and liberty of traffique, now he is of one minde to root out the very name and nation of a Jew.

D. Proud and wicked ſpirits, have no meaſure in their rage, *Pro.* 21.24.

D. Ungodly men once croſſed are moſt mercileſſe and cruell, as in 3.19.

D. Inborne mutiny is with all eagerneſſe to be ſuppreſſed, 2 *Sam.*20.4.6.

v. 45. The overthrow of the Turkiſh State followeth to be handled in this verſe, for having pitched his tents in Iury, and comming with ſuch multitudes with him, that they filled the land; for which cauſe he is ſaid to ſeat himſelfe twixt the two Seas, Euphrates and the Mediterranean, the borders twixt the two Seas being taken for the whole land, *Pſa.*72.8. He there doth compaſſe the Saints about with a murtherous intent towards them, yet notwithſtanding the mighty power and help he hath, he ſhall finally periſh, and his Tyranny with him; the which other Propheſies do in like manner foretell, concerning the Turkiſh utter overthrow, *Zac.*12.2. *Rev.* 20.8.9. in which places the circumſtances of theſe wars are particularly handled at large; his rage is termed a judgement cauſing wrath, by a familiar Hebraiſme coupling the offence and curſe as unſeparable, as *Rev.*14.8.

v. 45.
And he ſhall pitch the Tents of his ruinous rage in the land of Judea betwixt the two Seas, yet ſhall he there be overthrown and periſh finally without reſcue.

D. The rage of perſecutors doth in the end turne to the

the judgement of the Tyrant, *Zac.* 12.2.

Obſervable is it that Ieruſalem was never called the holy mountaine, from the hiſtory of our Lords death in 9. 25. but Tzebi, the pleaſant land, as 41. now it is againe ſtiled holy, as well as glorious, (I take it) for this cauſe: That in theſe times of the Turkiſh invaſion, they ſhall be holy to the Lord, the people and City being received to grace, yet not by their Covenant made by them in the wilderneſſe, which conſiſted in carnall rites, but by the commandment of an endleſſe life, *Ezra* 16.60.61.62.

D. Such onely are holy to the Lord as obſerve his Covenant holily, *Rom.* 2.29.

Obſerve we alſo, that the Angell doth couple the invaſion of the Turke, and his periſhing together, whereas many yeares are to be ſpent in moſt bitter wars, and much miſery ſhall the Iewes ſuffer before their glorious deliverance, the which the holy Angell doth, either for the afflicted Churches comfort in thoſe times, who finding by experience his ruinous rage, might as truly aſſure themſelves of his irrecoverable fall, both being delivered by one and the ſame breath; or elſe to comfort the preſent believers, who looking into the ſtate of their children from this Prophecie, might behold nothing that might aggravate their ſorrow, implying rather then expreſſing the extremity of thoſe times.

D. Ungodly men are brought to their end in the height of their impieties, *Job* 20.5.

The Turke is now the Terrour of the world, and many betake themſelves to his refuge, yet now he is put to his ſhifts, and is content to make uſe of others aides, but all in vaine, all his multitudes, all his warlike Ianizaries,

saries, all his Auxiliary Troopes are but as broken reeds, while he bears armes against Gods people, he hath one to encounter with him, with whom it is all one to save with small as with much strength, yea whilest he rages against the Saints he shall finde to his smart that Ierusalem will prove a cup of trembling, and a burthensome stone to all the nations that come against her, so that he shall perish with an heavy and irrecoverable downfall.

D. Such as are appointed to fall shall not be rescued by any help, *Rev.* 18.8.

Chap. 12.

The 12. Chapter containes the Jewes deliverance by a threefold Conference

- of
  - The Angel with Daniel
    - revealing the
      - Time
        - Michael
        - great Prince
        - Author called
        - Guardiant of Church.
      - Distresse from which they are rescued
        - former
          - dispersion.
          - contempt, as dust.
        - present incomparable
          - in any time.
          - to any nation.
      - Subject
        - generally, all sleeping in dust.
        - particularly, of the Elect of God, 1.
      - Twofold state to which they are redeemedd, whether
        - wicked
          - to shame
          - for their false hearts.
        - godly
          - to an unperishing state, 2.
          - being such as are either
            - holy, wise,
            - instructers
            - of others. 3
    - Concealing
      - of some matters
      - for sometime,
        - increase of industry.
        - reward of their paines, 4.
      - to the greater
  - The Angel with Christ, where a
    - Description of the persons conferring, as
      - demanding by his
        - Company
        - Station, 5.
      - demanded his
        - forme, a man.
        - attire.
        - abode on waters.
    - Proposition of question concerning
      - these wonders.
      - their End, 6.
    - Resolution, where
      - person resolving
      - maner, an oath, whose
        - object
        - gesture
          - Definitely, 350. yeares.
          - Indefinitely, time of Restore, 7.
      - matter resolved by our Lord
  - Daniel with Christ, where
    - Dan. question for
      - occasion his ignorance.
      - matter, the end of these things.
    - Christs Answer
      - denying him, wherein
        - Inhibition.
        - reason being sealed, 9.
      - Resolving about
        - Church the
          - gaine of her troubles either
            - positively in
              - Purity.
              - Innocencie.
              - Triall.
            - comparatively to wicked, 10.
          - end of trials
            - begun, for.
              - term of beginning,
                - end of sasacrifice.
                - abomination set up.
              - number of yeeres, 1290.
            - finished, where
              - happinesse of those times.
              - limitation of yeares, 1335. 12.
        - Daniel his
          - exhortation to cease.
          - Reason from Reward, 13.

Chap. 12.

v. 1.

IN handling the deliverance of the Iewes the angel begins with the authour of their so happy returne, *Michael* the great Prince, who being both Lord and Guardiant of his Church awakeneth for her defence in any fierce and violent assault.

Thus cometh he in the clouds appearing glorious in power and grace, for Israels effectuall conversion and her enemies utter downfall.

D. In the dayes of affliction the Lord stands for the defence of his Church, *Isa.* 8. 9. 10.

D. It is the office of the Messiah, to be protector of his people, 1 *Cor.* 10. 13.

v. 1.

Moreover in those dayes shall the Messiah the Lord and Guardiant of his Church shew his power in the redemption of thy Countreymen; the which times however exceeding troublous, the like no time ever afforded, nor people endured, yet shall they be delivered as many as be the Lords elected people.

Divers arguments follow in order evidently convincing the equall judgement, that these things cannot be meant of the generall judgement and resurrection.

First,

Firſt the children of *Daniels* people onely are delivered, the Iews onely are capable of this riſing again, who in the generall judgement have no preheminence.

Secondly, this time is a time of great trouble even to them that riſe to life, but the ſtate unto which the godly do ariſe in the generall judgement, is repleniſhed with reſt and peace.

Thirdly, in this reſurrection many ſhall ariſe, but not all, ſome ſhall deſpiſe their call, but in the generall judgement even all ſhall ariſe how profane ſo ever they be.

Fourthly, The Angell demanding of the Lord the end of theſe things, ſaith not when ſhall be the end of the world (no, he otherwiſe underſtood it) but when ſhall be the end of theſe wonders.

Fiftly, theſe things were to be finiſhed when the Lord ſhould cauſe the diſperſion of his people the Iews, as in 7. who by all conſent were to be called before the judgement, and not after.

The eſtate of the Iewes even in thoſe times of their reſtore are ſaid to be very troublous, for that, 1. Warfare is but cold entertainment to new converts, not yet grounded in the faith: 2. Alſo the adverſary they cope with is the Turkiſh State, whoſe rage and Terrour is well known, even where he contends for trifles, how much more where the life of his State is in queſtion, this contention being not whether ſhould rule, but whether ſhould be: 3. Laſtly, troubleous times for that from their firſt awaking unto their quiet ſetling there are to intercede 45. years, as in 11. 12. *ver.* wherein they ſhall be greatly diſtreſſed by him, ſo that many ſhall be driven off, and ſo do riſe to ſhame, not hell and torment.

D. The times of the Jewes converſion are like to be very troubleſome, *Zac.*14.1.2.

D. The greater Gods graces in any, the greater the tryalls they are called to, 1 *Pet.* 1.6.7.

D. Notwithſtanding their greateſt trialls Gods people are ſure to be delivered, *Iſ.*43.2.

There is a ſecond book of life mentioned in the word: 1. One is called the Lambes book of life; for that it reſpects our calling into his kingdom, and government by his Scepter, both which being officesof his Donative kingdom, which as Mediator he hath received of his Father in time, *Mat.* 28.18,19. and is to be reſigned to the Father again (the number of the elect being called) 1 *Cor.* 15. 24. do clearly ſhew that this book reſpects things done in time, out of which ſome have their names put out, *Pſa.* 69.29. and *Rev.*22.19. This book alſo oppoſed to impurity of life, *Rev.*21.17. muſt needs reſpect the number of the ſacrificed ones: Another book of life there is reſpecting election, aſcribed to the Father, for that he is the fountaine of heavenly grace to be beſtowed; the firſt in order of that divine operation, whereby we are brought out of our curſed nature, unto the adoption of Children: This book is mentioned, *Rev.* 20.12. *Phi.* 4. 3. This book being written before all time, doth not admit that any ſhould in time be put in, or put out; our Lord being of one minde. In this ſenſe we are to take this book of life: 1. For that its rendred as a reaſon of the reſurrection and calling here mentioned: 2. Alſo for that they are found written before they are raiſed out of the duſt, and therefore the choſen of the Lord before the world were.

D. Such as are written in the booke of Election

ſhall

ſhall firſt or laſt be effectually called, *Acts* 13. 48.

Theſe men are found written and no more; ſo that the booke of the Lords election is certaine and compleat, otherwiſe their names could not have beene read before calling: Conſider firſt, had this booke conſiſted of rude Propoſitions, imperfect and unpoliſhed lines, the which the wonderfull numberer is to perfect in time, and after finall perſeverance; then might not this Record be a motive of their preſent reſurection to grace.

2. Had theſe letters been of a fading nature, and capable of an overture, by the wheele of mans will, then had theſe ſo Recorded, been of the ſame repute with ſuch as riſe to ſhame, there being no difference twixt an uncertaine love, and doubtfull hatred.

3. How well doe wee in theſe muſings accompliſh the ſaying of our Apoſtle, *Gal.* 5. 20. that Hereſie is a ſinne of nature, this being the cenſure of dame Natures dimneſſe, taught by her Schollers, one of them writing thus; If *Proſerpina* have taſted any thing in *Pluto* his Court, ſhe muſt there abide, but if ſhee have eaten nothing ſhe ſhall returne to her mother *Ceres* againe; for ſo it is determined by the *Parcæ*, or deſtiny-meaſurers; behold natures conditionall deſtiny: yet notwithſtanding *Proſerpina* having taſted an apple, her life was halved twixt her husband *Pluto*, and mother *Ceres*; behold natures mutable fate. Thus walke we as men, as Atheiſts while we obſcure the light.

D. Gods election is certaine and compleat before calling, *Rom.* 8. 30.

Their awaking out of the duſt intends their recoverie out of their deſpiſed and afflicted eſtate, wherein they ſeemed dead, in reſpect of Nationall or Kingly

life; the which phraſe of a reſurrection is uſed not only to deſigne our calling, being riſing from the death of ſin to the ſtate of life and grace; but alſo to import this very calling of the Jewes, *Ezek.* 37. 5. *Rom.* 11. 15. Whereas many, not all, are ſaid to ariſe; ſome of the Native Jewes ſhall either be ſo naturallized to Turciſme and Gentiliſme; or ſo ſuperſtitiouſly cleave to their old law of ceremonies, that they continue hardned, ſleeping ſtill in their duſt of their rejection, diſperſion.

D. Some chuſe rather to live in blindneſſe, then by imbracing the Faith to riſe to Life, *Acts* 13. 4.

D. Though the State of the Jewes be as one dead, yet ſhall they ariſe to Chriſtian Faith, *Rom.* 11. 25.

D. Before effectuall calling, even the Elect are but as dead men, *Epheſ.* 2. 1.

v. 2. This reſurrection is diſtinguiſhed in regard of the different quality of the perſons riſing, ſome by perſeverance in the Faith doe receive and continue the happines both of earthly honours and proſperitie; the contrary of their debaſement, and alſo of their vocation and inveſtiture into the rites of the Covenant, the contrary to their former rejection: Contrarily, others imbracing religion with a falſe heart, are either driven off from the Faith, by the bitter welcome they meet with, or els are ſhut out of the ſociety of the faithful, by the juſt cenſures of the Church.

v. 2.

And however ſome of them ſhall cleave to their ſuperſtition, yet many of them that are trampled by the world, ſhall bee raiſed from that debaſement, to an unperiſhing degree of happineſſe; others likewiſe ſhall be raiſed with them, but to their own greater ſhame being falſe-hearted to Godward.

A threefold life is here intended: 1. That they ſhall never die the death of State by vaſſallage & ſubjection to other nations. 2. That they ſhall never ceaſe to be beloved of God, dying the death of a Church in rejection from Gods Covenant. 3 That their perſeverance of Faith ſhall be in the day of the Lord rewarded with the crown of glory by the Judge of Saints.

D. After the Iews converſion they ſhall never againe be ſubject to Tyranny of other Nations, *Zach.*14.21.

D. The Jewes returning ſhall perſevere in the Chriſtian Faith, *Rom.*11.26.

A threefold ſhame of theſe hypocrites is here contained: 1. Shame of Religion falſly profeſſed by them. 2. Shame of their cenſure and rejection. 3. Shame of Gods everlaſting vengeance.

D. Such as profeſſe religion with a falſe heart doe it to their owne confuſion, *Iſa. 66.5.*

*v.*3. The reward of the godly is yet farther enlarged by their different function; In the Church, ſuch as were to be Chriſtians of private note, underſtanding the Covenant for themſelves only, ſhould be glorious in the Church, and highly honoured of their brethren for their patience and zeale: But eſpecially ſuch as ſhould be teachers, and ſhould travell with their brethren in bringing them to the Faith, ſhould have a greater degree of glory and eſteeme, both with their owne people, and other the Churches of God.

v. 3.

And amongſt the godly ſuch as are wiſe in the things of God, ſhall be highly honoured of the Church, eſpecially ſuch as ſhall labour in the converſion of their brethren, ſhall appeare farre more glorious in the eſteeme of their brethren.

Ob-

Obſerve we the particular graces, both of people and Teachers, for ſpeciall reaſon, reſpecting their former rejected condition. 1. The peoples underſtanding rather then zeale is here mentioned, for that blindneſſe of minde, through their prejudice of heart, was both a degree of their fall, and cauſe of rejection; but theſe miſts of miſconceit diſpelled, and their mindes enlightned, they forthwith embraced the Faith, *Rom.* 11.25. *Acts* 28.27. 2. Againe, their teachers are ſaid to juſtifie many, rather then convert or ſanctifie; for that their Prophets had beguiled the people, in teaching the neceſſity of Circumciſion, in point of Juſtification, whereby they troubled the Brethren, and oppoſed the Apoſtles themſelves, witneſſe the Councell of Ieruſalem, *Acts* 15. gathered for the reſolution of this doubt. This was the ſtone they ſtumbled at; going about to eſtabliſh their owne righteouſneſſe, they come ſhort of the righteouſneſſe of God, *Rom.*9.30,31,32. but now their teachers exalting the righteouſneſſe of God, for the recovery of man fallen, their labour proves ſucceſsfull to the converſion of their brethren to the Chriſtian faith.

D. While men continue their blindneſſe, they debar their own converſion, *Iſa.* 6. 10.

D. Such as with an underſtanding heart embrace Religion, ſhal be honoured of the Lord, *Pro.*4.8,9.

D. Such as teach the faith falſely are barres to the converſion of the hearers, *Jer.*23.32.

D. The doctrine of Juſtification truly taught, is the ſpeciall ground of true converſion, *Acts* 10.43.44.

D. The godly teachers are inſtruments of our converſion, and juſtification, 1.*Cor.*3.5.

D. Such

D. Such as travell in others converſion, are in a ſpeciall manner honoured of God, *Iames* 5. 20.

The different glory of the Saints in heaven, cannot hence be concluded: For 1. It is limited to the people of the Iews only. 2 Alſo this Reſurrection is a riſing with Chriſt in the grace of the Spirit, called *Revel.* 20. 6. the firſt Reſurrection. 3. Laſtly, other Scripture aſcribeth to the meaneſt Saints the glory of the ſun, the which degree the Teachers themſelves attaine not in this place, *Matth.* 13. 48.

v. 4. The holy Prophet is here commanded to ſeale and ſhut up the viſion: not by obſcuring the Angels Sermon, but by forbearing a familiar interpretation of the things he ſaw; ſeale the viſion hee did not poſitively, by hiding the Booke, or corrupting the ſenſe by any falſe impoſture of his owne braine, &c. whereby the Reader might be led into a miſconceit of the things in hand; but privatively by with-holding a familiar Comment of theſe ſo deep, ſo divine Myſteries; yet this inclo-ſure of the ſenſe from the Church was not for ever, but onely the diſcloſing of it is reſerved to the times of accompliſhment, as being not yet ſo uſefull to the Saints.

v. 4.
But Daniel ſee thou leave theſe things cloſed up without interpretation, untill the laſt dayes, wherein many ſhall travell far and near for knowledge, and then the knowledge of this viſion ſhall be increaſed.

D. Divine myſteries are ſealed untill they be plainly interpreted, *Revel.* 5. 1.

Concerning the obſcurity of Scripture ſo boldly affirmed by Popiſh blaſphemers, Obſerve wee therefore how it is hard, and how it is plaine.

1. Hard, 1. In respect of the depth of divine Mysteries handled there in, being Articles of Faith, and not objects of sense or reason: as the doctrine of the Trinitie, and of the person of the Mediatour, are fearfull and unsearchable deeps.

2. Hard to the minde darkened with ignorance, blindnesse, prejudice and self opinion, which doe infatuate the understanding, so that wee cannot discerne of colours.

3, Hard while and where the knowledge of them is concealed of God, as being not so necessary, respecting other times and persons.

4. Hard where the right instrument of interpretation is not rightly applied: Reason and all humane learning is too short a fathome, to sound the depth of Gods will.

1. Plaine it is. In the foundation of the Faith and necessaries to salvation.

2. Plaine to the spirituall minde attending wisdoms voyce, the doctrine of godlinesse.

3. Plaine in the time of revelation, when the Church is to make use of such truths.

4. Plaine in the Ordinance of Interpretation rightly used.

But in this dispute the adversaries insult, urging the place of *Peter*, 2 *Pet.* 3.16. wherein they grossely abuse the Truth: for the Scriptures are not said to be hard; but *Pauls* writings only; nor yet all *Pauls* writings, but such a part only as treats about the last judgement, and dissolution of the world; nor yet all things that he saith therein are hard, but some things only; nor yet are these some things hard in themselves, or to the godly wise;

but

but to ignorant and unſtable mindes onely.

The time of the end here ſpoken of is interpreted in the 7. verſe, to be the time of Iſraels Reſtauration unto their kingdome and former glory.

D. The full knowledge of things is moſt clear about the time of fulfilling, *Revel.* 1. 3.

D. Godly deſires will cauſe men to runne to and fro to gaine knowledge, *Pro.* 18. 1.

D. Increaſe of knowledge is promiſed onely upon our induſtry, *Acts* 17. 11, 12.

D. Increaſe of knowledge is ſpecially promiſed to the latter times, *Joel* 2. 28.

v. 5. *Daniel* yet unſatisfied looketh round about him, and diſcovereth two other Angels on either ſide of the river, one by whoſe interrogation, hee is further reſolved about the viſion.

v. 5. And as I attended I obſerved two other Angels ready preſent, the one on the banke of the one ſide of the river, and the other on the banke on the other ſide of the river.

Theſe Angels are called other, as being neither that appearance of a man, which hath conferred with him thus long from 10. to 18. nor yet that glorious perſon mentioned in the 10. 5. and 6. verſes. Their ſtation is on either banke of the river in reſpect of their miniſterie to the Saints: waters ſhadowing forth the multitudes of people, Both troubleſome, both apt for commotion, both unſtable and falſe: O the wiſedome of God! *Daniel* might here diſcern that however his people ſlept in the duſt, and might ſeeme drowned in theſe rivers of people, yet were they preſerved by the Lord, vouchſafing them an Angels gard; ſo they are beloved for

their fathers ſake, though rejected for their unbeliefe, and blindneſſe of minde.

D. The Lord preſerves his people even where they are in danger to be ſwallowed up, *Pſal.* 32. 6.

D. While Gods Church is toſſed in the troubleſome world, the Angels are about them, *Pſal.* 34. 7, 9.

v. 6. One of theſe Angels demands of the Lord the time of theſe wonders, partly out of a deſire to pry into the myſteries of the Church, *Epheſ.* 3. 10. but eſpecially that *Daniel* might receive further ſatisfaction, and by him the Church of God. Unto the former deſcription of the perſon of our Lord is here added, the place of his ſtation, the which was concealed in 10. 5. hereby declaring his preſence in the afflicted Church: for the ſame reaſon in 8. 16. he is preſented to be betweene the bankes of *Ulai*, and for the ſame reaſon and time is our Lord his preſence ſo deſcribed, *Rev.* 10. 2, ſetting one foot upon the earth, and another on the ſea, ſwearing as here that the ſeventh trumpet ſhould put an end to all time, the which diſſolving into ſeven vials containes this very hiſtory of the Churches Reſurrection.

v. 6.

One of them demanded of that glorious perſon whom he obſerved ſtanding on the waters of the river, When ſhall be the end of theſe wonderfull things thou foretelleſt?

D. The Lord Chriſt is the only revealer of doubts to his Church, *Revel.* 1. 1.

D. The good Angels are deſirous the Myſteries of God ſhould be revealed, as 8. 14.

D. Wonderfull things ſhall come to paſſe in the time of the Jewes calling, as verſe 1.

v. 7.

v. 7. The Lord answereth the question demanded by an Oath, wherein are remarkable: the signe, elevation of hands, as an appeale to God the Judge of hearts; and also the object, the everliving God, who onely survives, to revenge all false dealing herein. In which example 6. things are especially worthy our observance and imitation.

1. That oathes are lawfull upon a just Calling, and holy carriage performed by us.

2. That oathes are to be by God only, being an Invocation of such a power that can beare witnesse with us.

3. That oathes are to be done in faith of the cause, wee affirme, and Gods Immortality to revenge our untruth.

v. 7.
And thereupon I heard that glorious person standing upon the water of the river, and lifting up his hand unto the heaven, swear by the everliving God, that after one hundred, two hundred, and an half hundred years, wherein the Lord should finish the dispersion of the Iews, all these things should be fulfilled.

4. That oathes be used in serious causes onely; nothing more weightie then the Jewes Resurrection-like glorie.

5. That oathes are to be used sparingly by us, as here, but once onely in all this Prophecie.

6. That oathes are to be performed with great devotion; first the right hand is lift up, after the left; so solemnly and with such reverence is all invocation of God to be performed.

D. Oathes are to be taken by God onely, *Jer.* 4. 2.

D. The Lord ever lives to make good his word and oath, *Deut.* 32. 40.

The anſwer is, 350. years, during which this Tyrant ſhall domineer over the Jewes, and by that they ſhall have endured his Tyranny ſo long, their diſperſion ſhall be accompliſhed, and they againe gather to be the people of God; ſo that the Turkiſh Tyranny beginning in the 1300. the addition of 350. doth finiſh the Jews diſperſion, *An.* 1650. Their peaceable ſetling and Church beauty following not long after, as 12. *ver.* Now whereas this place is by ſome applied to *Antiochus* removall of the dayly ſacrifice, the ſmall probability whereof let further be attended.

1. The removall of the daily ſacrifice endured but three years and ten dayes, ſo that five moneths were wanting to fill up this number of three years and a half as they interpret it.

2. Further the limiting of the Tyranny of this adverſary and the finiſhing of the Jewes diſperſion amongſt the nations (wherein they were as dead men buried in the duſt) do both meet together; but *Antiochus* rage was ſtinted long before this diſperſion of theirs, the which was under the Romane Monarchie.

3. Laſtly, the holy Apoſtle *John* cites this place, and ſorts this hiſtory with that of the ſeventh Trumpet, the which containing ſeven vialls, concludes the happineſſe of the Church in the reſtauration of the Jews, *Rev.* 10. 6. 7. The which conſent is ſuch, that I dare not admit of other interpretation, againſt the Spirits application: Theſe words of diſperſion to be finiſhed, do call us to a true interpretation of this place, they being never diſperſed untill the dayes of the Romanes. Alſo conſider, 1. The time of theſe events, in the ſame with the enemies pitching in the glorious land, 11. 45.

which

which can agree with none but the Turkiſh State. 2. In theſe times the Jews ſhall receive ſome great recovery like to a reſurrection from the dead, but from the returne from captivity unto this day, they have continued a deſpiſed people without any ſuch reſurrection of State. 3. The life of State the which they are here to receive is of an unperiſhing nature, called everlaſting, for that other Lords ſhall never rule over them as formerly they had done, ſo that it muſt intend ſome happineſſe yet to come. 4. Theſe things here mentioned *Daniel* underſtood not, as in 8. *v.* and cannot therefore be the deſolation of *Antiochus* the vile, the which the Angell cauſed *Daniel* to underſtand particularly, 8. *Chap.* 16. and tis too groſſe to thinke him ſo forgetfull. 5. Such of the Jewes as ſhould attaine to the laſt period of this reſurrection being 45. propheticall dayes after the former beginnings, ſhould enjoy much bleſſedneſſe; but no ſuch diſtinct degrees of the Jews recovery, from under *Antiochus* can be named; alas! they ſtill continued a deſpiſed people, changing their oppreſſor, not oppreſſion; which was moſt grievous under Romes iron teeth.

D. The tyrannies of the wicked are certainly confined to their ſtint, *Rev.* 9. 15.

D. Gods holy people may be expoſed to diſperſion through the world, *Ja.* 1. 1.

D. The Lord in his appointed time will finiſh the diſperſion of his people, *Iſa.* 11. 11.

v. 8. *Daniels* conference with the Lord followes from hence to the end of the viſion; who notwithſtanding he had heard the ſame

v. 8. *Which things though I heard I underſtood not, and there-*

ſame number of yeares mentioned in 7. 25. is yet deſirous to be ſatisfied in ſome doubts, wherewith he was yet perplexed: for, 1. it was yet in ſuſpence how long the time ſhould be twixt the enemy pitching in the glorious land, and his utter downefall. 2. How long twixt the rumours from eaſt and north or ever this Reſurrection of State ſhould be compleat; for he well knew that the Time, two times and an halfe Time, ſhould but finiſh the diſperſion, and therefore end with the rumour of their returne to Judea. 3. Alſo it was yet in ſuſpence how long the Iewes ſhould be buried in the duſt of their diſperſion; the time from *Cyrus* Proclamation, unto the ſacking of Jeruſalem by the abominable Romanes, he had heard to be 490. yeares, 9. 25. But from thence either to their firſt riſing, or quiet ſetling in the kingdome, the time was yet unknowne, wherein amongſt other things *Daniel* deſires ſatisfaction.

therefore demanded, O my Lord, what ſhall be the end of theſe things?

D. The moſt acute mindes doe need the myſteries of God to be explained often, 2. *Pet.* 1. 12.

D. Godly mindes are not content with the knowledge of things in groſſe, 1. *Pet.* 1. 11.

v. 9. *Daniel* is denyed this knowledge, the which is reſerved for after times.

v. 9. *Who anſwered me, Content thy ſelf Daniel, the meaning of theſe things ſhall be concealed untill the times of the end approach.*

D. There is ſome ignorance wherein a man may reſt and content himſelf, *Act.* 1. 7. 1 Ignorance Negative reſpecting ſuch things, the knowledge of which is denyed us: which therefore by office, we

are

are not bound to know, as the joyes of heaven, and torments of hell. 2 Ignorance of unneceſſaries, the knowledge whereof would nothing advantage us, as the place of the earthly Paradiſe, the time of the Judgement, or *Melchiſedecks* Parentage. 3 Ignorance of impoſſibles, which things were they never ſo plaine, we could not conceive, as the perſons of the Trinitie, the Nature of the Mediatour, the particulars of the decrees. 4 Ignorance of unprofitables, the knowledge whereof might doe us harme, as the tearme of our lives, the age of the world yet to come, or the Reprobation of others.

v. 10. *Daniel* yet hath ſome reſolution, (ſo ready is the Lord to ſatisfie godly mindes) Firſt of the different effect of the grace of Reſurrection, then of the different degree of this ſo happy Reſtauration of his people.

v. 10.

By theſe trials many godly ones ſhall be refined from the droſſe of their corruptions, yet others hardened in evill, and deſpiſing ſound knowledge ſhall be nothing bettered, only the godly wiſe ſhall attaine the knowledge of God.

D. The afflictions of the godly doe much better their ſpirituall ſtate, *Iſa.* 27. 9.

D. The wicked will do wickedly after all means of Reformation, *Iſa.* 26. 10.

D. Wicked men deſpiſe the knowledge of Gods Covenant, *John* 3. 19.

D. Such onely are truely wiſe as underſtand the true religion, *Revel.* 3. 17.

v. 11. The terme of time here limited, begins from the removall of the daily ſacrifice and the placing of the deſolating abo-

v. 11.

Know alſo that from the time that the daily ſacrifice of Jewiſh

mination. The which things doe therefore ſeeme ambiguous by reaſon of their mention before both, concerning *Antiochus* in 8. 11. with 11. 31. who tooke away the daily Sacrifice for a while, and planted Idolatrie in the roome thereof, and alſo theſe things are mentioned of the Meſſiah, who by his death tooke away all Jewiſh worſhips, and with an Armie of Idolaters deſtroyed Jeruſalem, planting them in their ſtead, 9. 26. 27. Of this knot ſome pulling *Antiochus* end, have tied it faſter, to whom it agrees not; for firſt when mention is made of *Antiochus* villanies, there are alſo added ſome circumſtances of deteſtation, as his caſting downe the Truth to the ground, 8. 12. and the polluting the Sanctuary, 11. 31. his act being like himſelf moſt furious and vile; but here is no intimation of any ſuch diſtaſte, nor any circumſtances but what may agree with the holy action of our Lord, 9. 27. uſing inſtruments moſt wicked; ſo that the Lords uſuall deteſtation being ſpared, this muſt be that holy Removall of our Lord. Secondly, it is unuſuall, yea matchleſſe, that the Lord ſhould uſe ſo many times with direct limitation, all concerning the ſame evils, and not any two of them agrees, but all diſtinct: as one time in 8. 14. of ſix yeares, three moneths and twentie dayes; Another of three yeares and a halfe in 7. 25. and 12. 7. Another of three years, ſeven moneths and thirteene dayes in this verſe: Another of 3. yeares 9. moneths in the 12. verſe, all which are by ſome applied to *Antiochus* removall of the daily ſacrifice; to which

Jewiſh worſhip ſhall be utterly taken away, and the abominable Armies making all deſolate, planted in their roomes, ſhall be 12. 90. *yeares unto this riſing.*

which indeed none of them doth ſuit, only that of 8.14. concernes that diſtreſſe, yet not that knot of time directly: That a time, times, and halfe, in 12. 7. is by ſome tranſlated, a time, times, and part of a time, wherby it becomes appliable either way to *Antiochus* removall of the daily ſacrifice, which laſted but 3. years and 10. dayes, which 10. dayes (ſay ſome) are part of a yeare or time, and may ſo be taken: Alſo (ſay they) This time, times, and part may agree with our 11. verſe: for that the odd 7. moneths and 13. dayes, are but part of a yeare or time: but alas, if the ſword of the Spirit buckle every way thus, it will turne edge and cut nothing; Let us know that the holy Spirit in *Revel.* 12. 14. citing the ſame knot of time by alluſion hither, though for events far different, termes it a time, two times and an halfe, not part as others: Thirdly, whereas there is bleſſedneſſe promiſed to ſuch as had waited, and at length attained the 1335. dayes, it ſeemes that not many that attained the former, ſhould ſee the latter Period; the which if we ſhould underſtand of naturall dayes, then 1. A little attendance might rub over a matter of ſix weeks, eſpecially as it is interpreted in *Antiochus* Project, for his armies were foiled before the Reſtore of the daily ſacrifice, and the ſacrifice reſtored in this eleventh verſe, ſo that no patience was required after the foyle of his Armies; himſelfe abſent ſo farre off, and ſtriken to death with the very reports thereof: 2. Beſides what great happineſſe was it to heare of *Antiochus* death, whoſe armies were foyled already, and whoſe tyrannies they knew by this Propheſie of *Daniel* was by that time come to the uttermoſt limit, ſo that ſome longer time, and ſome other

happineſſe is here intended to the ſurvivers of the 45. dayes: ſo then conclude we, the taking away of the daily ſacrifice, and the placing of the deſolating abomination, is to be applied to the action of our Lord; who by his death did put away all Jewiſh Sacrifices, and alſo by an armie of Idolaters did deſtroy Jeruſalem, placing Idolaters therein, who after alſo did ſet up their Idolatries: True it is our Lord did *Jure* and in right deſtroy all ſacrifices by his own Sacrifices, the fulneſſe of all their ſhadows; but *facto*, and actually after his death, divers yeeres and by divers ſteps and degrees: for after the ſacking of Jeruſalem by *Titus*, the Jewes yet inhabited the City not yet demoliſhed, and continued their Superſtitions with great, both power and zeale. For 1. afterward in the Raign of *Adrian* the Roman Emperour, the Jews rebelled upon this quarrell, the Emperour had built and dedicate a Temple in Ieruſalem to *Jupiter Olympius*, the which the Iewes ſtomacking made head, and in the end were overcome by the Emperour and diſperſed; and the Citie named *Ælia*, and gave it into the poſſeſſion of the Gentiles. 2. Yet did they continue their old Superſtitions in the countrey, ſo that whereas there was an Altar built under the Oake *Mambre*, (where the Angels appeared to *Abraham*) and the Merchants that came to the Faires forced to ſacrifice thereon, otherwiſe Traffique denyed them; *Conſtantine* the Great demoliſhed the Altar, and built there a Church for Chriſtians. 3. Laſtly, in the dayes of *Julian* the Apoſtate and profeſſed enemy of Chriſtians, in contempt of Chriſtian Faith, he gave licence to the Iewes to build the Temple, and to renew their Iewiſh worſhips, yea ſo large was their Patent that all were

were interdicted any let or ſtoppage, and the charges of this ſervice to be allowed out of the publick ſtock; upon which grant they attempted the building of the Temple, not wholly razed down before, wherein they were affronted by a ſpeciall hand of God: A fearfull earthquake in the night deſtroyed all their workes, all their tooles were conſumed by a ſudden fire, ſo that they were forced to deſiſt their work, after which time the Iewiſh Superſtitions did for ever ceaſe.

In which their blinde zeale they were affronted by that zealous Biſhop of Ieruſalem *Cyrill*, who admoniſhed them of this Prophecy, and after no diſſwaſion would avail, he openly profeſſed that now the time was come which our Lord foretold, that there ſhould not be left one ſtone upon another which ſhould not be caſt down, the which accordingly came to paſſe that night, by the immediate hand of God, in this earthquake and fire: Now underſtand we the utter actuall aboliſhing of the Iewiſh Sacrifices to be here intended, and not the time of the Lords Sacrifice; for that the daily Sacrifice continued long after, and alſo the abominable Idolaters were not placed in Jeruſalem untill their diſperſion by *Adrian*; and if liberty of Conjecture be granted, I ſhould think that as *Jupiter Olympius* with his Greekiſh worſhippers, is called the deſolating abomination, 11. 31. So the Romanes are here an Army of abominable for their returne to the ſame Idoll, whoſe Temple *Adrian* built, and whoſe Idolatries the Romanes embraced as being amongſt them the chiefe and father God.

The beginning of this 1290. years being at the finall remove of the Jewiſh Sacrifices under the raign of *Julian*, fell out in the 360. year of the Lord, to which 1290.

being added do make up 1650. the very time formerly designed for the finishing of the Jews dispersion, their rising beginning with the eclipse of his glory.

D. Particular times are precisely determined of the Lord, as 9. 25.

D. Dayes and years are equally the same before the Lord, 2 *Pet.* 3. 8.

12. *v.* This blessednesse is worthy the Revelation of so glorious a preacher: 1. For now the Image is beaten to dust, and the monster consumed with flame: 2. For now the Kingdom is restored to the Saints whereof they had been spoiled: 3. For now all persecution shall cease, and the Lord onely rule his Church: 4. For now there shall be a conflux of the Gentiles embracing the faith with them, with a larger effusion of the Spirit of grace, *Rev.* 21.24.25.

12. *v.*
But thrice happy they who surviving the first troubles shall attaine 1335. *yeares, wherein the enemy shall utterly perish.*

This time of 1335. years beginning at the same time with the former addes 45. years thereto, and is to be compleat, 1695. The which 45. years are the time of his planting himselfe in the glorious land with a murtherous purpose, which in the end is returned upon his own pate, 11.45.

The which time is the same for end with *Rev.* 9.15. limiting his Tyranny to an hower, a day, a moneth and a year, amounting to 395. years, each day being put for a year, both which adde 45. to the time, times and half, in 7. Now that these dayes are to be understood of the Propheticall dayes, each being put for a year: besides the consent of the whole, let it be understood, 1. That the

the Prophet ever takes dayes in computation of times improperly for years, 1.5.18. and 4.25.34. 2. When properly he interprets himſelfe of purpoſe, as 8.14. Where he calls it a naturall day, and alſo in 26. explains himſelf, ſo that the viſion of the 14. was to be properly taken, the which he doth for that it is in the Propheticall manner to uſe a day for a year, *Eze.* 4.6.

D. A great deale of happineſſe attends the Church in the Jews converſion, *Rom.* 11.11.12.

D. The greateſt enemies of the Church ſhall fall at length, as 5.26.

v. 13. *Daniel* is exhorted again to deſiſt inquiry by a ſeeond reaſon: 1. Of his reſt with God, while theſe things were in act, ſo that he ſhould not be afflicted with their diſtreſſes: 2. Then of his full reward in the great account, his workes having been uſefull to the comfort of ſo many thouſands both Jews and Gentiles ſhall then receive a full reward.

v. 13.
But quiet thy ſelfe about the end, for before theſe dayes thou ſhalt yeild to nature, and ſhalt reſt with God and in the end of all things ſhalt receive thy portion alotted of God.

D. The Lord would not have us buſie in thoſe things he is unwilling to reveale, *Deut.* 29.29.

D. The Saints upon their death are at reſt, *Eſa* 57. 2. *Daniel* we ſee went not in the skirt of hell, unleſſe hell be a place of reſt, no his ſpirit went to God that gave it having walked with his maker in innocency and holines from a childe, *Eccleſ.* 12.1.7.

D. Such as are at reſt with God are inſenſible of the diſtreſſes of their brethren, 2 *Kin.* 22.20.

Daniel

Daniel it ſeems was a ſtranger to the glaſſe of the Trinity, otherwiſe he could not have been unſenſible of the diſtreſſes of his brethren, unles you will ſay this device was unheard of in heaven untill ſome Jeſuites by the helpe of others redundant workes came thither, and taught the Saints the myſterie of it; the which you muſt the rather beleeve, for that it was unknowne even to the Apoſtles dayes, *Rev.*5.2.3. where none of the Angels or Saints could diſcloſe the Hiſtorie of the Church under the Seales yet to come, which had beene eaſie, had this glaſſe of the Trinitie beene knowne unto them: Now whereas ſome from *Daniels* lot would inſer difference of glory, I take it this place will not ſupport it: The difference reſembled to a lot is not twixt *Daniels* portion and others, but twixt *Daniels* reſt after the particular, and his reſt upon the generall Judgement. In the grand account he is to receive a more glorious reward, all his brethren being made up, of whoſe calling and converſion he had been a ſpeciall inſtrument.

D. In the end of the world the Godly ſhall receive a full portion of glory, *Job* 19.26.27.

FINIS.